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It is always interesting to watch the unfolding of a human life, and to trace the steps of its growth, especially when that life is placed under conditions favorable to free, healthy, native development. A large part of our race never enjoy these conditions. When an elder son is born into one of the lordly homes of England, if he is destined to hold and enjoy the common lease of life, it is not difficult, in a general way, to cast his horoscope. It is wellnigh certain that he will fall under the great laws of hereditary rank and wealth and honors, and be shaped accordingly. He will move along the pathways trodden by his ancestors from generation to generation, and be nurtured on the same interests. There will be some range for the play of individuality; but his way is hedged in, and the outlines of his life, in an important sense, are predetermined. So, on the other hand, if a son is born into one of the humble peasant homes on that same lordly estate, he will never be likely to escape from his environments. As a usual fact, he will share the lot of his ancestors, will move through the same rounds of labor and bear the same burdens of poverty. But when a son is born into the free air of New England, especially in one of her rough and rocky hill towns, that man would be rash indeed who, at the birth of the child, should attempt to forecast his earthly career. Thousands of men are now living among us, in advanced life, who, whenever they look back along the way they have travelled, are a perpetual

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wonder to themselves. In the strangest dreams of their childhood, no vision ever dawned upon them of what their actual future was to be; and now, in the survey of the past, they seem almost as strangely separated from their beginnings as though they were living in another world.

The subject of this memoir was born in the town of Hartland, Connecticut, on the 19th of February, 1804. His birthplace was in that part of the town known as West Hartland. He was the first-born child and only son of Selah and Anna (Williams) Treat. Both his parents were natives of Hartland; but his grandparents, John Treat and Dea. Israel Williams, moved to Hartland from East Hartford, about the year 1770. They were among the early settlers of the town. When Mr. Treat was not far from three years old, in the year 1807, his parents removed to the adjoining town of Colebrook. Hartland and Colebrook are both exceedingly rough and hilly, almost mountainous. They lie in the northwestern portion of the State of Connecticut, near the Massachusetts line, where the Berkshire ranges have hardly yet begun to put off their sharp and shaggy outlines, in their gradual descent toward the coast. In 1804 both these townships were comparatively new. The First Church in Hartland was organized in 1768, but the one in West Hartland was not gathered until 1780. Soon after the formation of the West Hartland church, Rev. Nathaniel Gaylord was ordained pastor, and continued in office for the long period of *fifty-nine* years, dying in 1841, in the ninetieth year of his age. By him, probably, this child was baptized. The removal to Colebrook occurred when he was so young that this was the place of his earliest recollections.

There were but two children in the household, — this son, and a daughter born three years later, about the time of the removal to Colebrook. The daughter, Clarissa A., is the wife of Rev. Sardis B. Morley, of Pittsfield, Massachusetts. From her we gather some interesting reminiscences of these early days. She says:—

“At the time of the removal [to Colebrook] he was riding on a load of hay in early spring. The team passed a narrow place in the road, with a jutting rock on one side and the Farmington River on the other. He was

jostled from the load down a low bank on to the ice and thence into the water, where, in a moment, he would have passed under the ice. His father, who was behind the team, snatched him from the very jaws of death. Had he [the father] been on the load or before the team, he could not have saved the child. When about eleven years old, his parents sent him one day to carry their dinner to some workmen. He was on horse-back, and the large luncheon-pail so hampered him that he could not control the horse. The animal turned into a field and attempted to pass over an old well, loosely covered with boards. Of course the horse fell in, but the lad sprang and succeeded in freeing himself, and was saved. In both these cases, the parents gratefully recognized God's providential care.

"Mr. Treat inherited from his mother his unassuming and symmetrical character, his conscientiousness and his love of books, which early showed itself. His father always regretted his own lack of ample opportunities, and determined to give his two children every educational advantage. He sent his son to Lenox Academy, Berkshire County, and subsequently removed to Hartford for the purpose of securing better advantages."

It was in the year 1816 or 1817 that he was placed at Lenox Academy, he being twelve or thirteen years old. Mr. Gleason, then at the head of this institution, was a man of considerable reputation as a teacher in that region of country.

Colebrook, where Mr. Treat lived in his boyhood, was a town still younger than Hartland. The Congregational Church was not organized there until 1795; but the first minister was no less a man than Rev. Jonathan Edwards, D. D., or the Younger Edwards, as he is commonly known. He had been, for twenty-six years, pastor of the North Church, in New Haven, when he was dismissed because of prevailing dissensions. He was very soon installed over this newly organized church in Colebrook. Four years later, he was elected President of Union College, Schenectady, New York, and died soon after entering upon the duties of the office, in the month of August, 1801. Like his illustrious father, he was dismissed from his first parish by strifes and debates among his people; like him, he was settled again in a new and humble field of labor; like him, he was called from this field to be president of a college; and, like him, he died shortly after entering upon the office, at the age of *fifty-six*,—his father dying at the age of *fifty-four*.

After Dr. Edwards's retirement, Rev. Chauncey Lee, D. D., became the pastor at Colebrook, continuing in office twenty-eight years. He was the minister of Mr. Treat's boyhood, and was associated with his earliest recollections of the sanctuary.

The family of which Mr. Treat came is one of the very oldest in Connecticut. In its several generations it has held a most honorable position in that sturdy little Commonwealth. Hinman, in his *First Puritan Settlers of Connecticut*, says, "This family ranked high in the Connecticut colony, and there were many men of distinction bearing this honored name." For the genealogical details that follow we are largely indebted to Mr. John P. Treat, eldest son of Mr. Treat, who has made a careful study of these family memorials. Very much of the history of the Treat family in Connecticut, in the early years, is open and public, and easily read of all men; but no one, without close examination, can be wise as to the connecting links of a family history through eight or ten generations.

In that fleet of vessels which, during the summer of 1630, brought some fifteen hundred people to the Massachusetts Bay, came the first family of the name of Treat. Those vessels brought Gov. John Winthrop, Sir Richard Saltonstall, Isaac Johnson, Esq., Rev. John Wilson, Rev. George Phillips, Thomas Dudley, Esq., Rev. John Warham, Rev. John Maverick, and other distinguished men, to be leaders in church and state. Richard Treat, with two sons, Richard and Robert, and a nephew, Matthias, belonged to that section of this large company which was grouped around Sir Richard Saltonstall and Rev. George Phillips, who took up their abode at Watertown immediately after the landing, and where a church was organized on the 30th of July, 1630. For five years the Treat family resided at Watertown. Then began that movement of emigration for occupying the fair and fertile lands along the Connecticut River. In 1635-6 the towns of Windsor, Hartford, and Wethersfield sprang into being almost simultaneously. The settlers of Windsor were chiefly from Dorchester, those of Hartford from Newtown (now Cambridge), and those of Wethersfield from Watertown. By this movement, the family of the Treats was carried to Wethersfield, and so they were among the very first settlers of Connecticut. The subject of this sketch was descended from Matthias, the nephew of Richard, who was a boy of only eight years at the coming over from England, and consequently was thirteen or fourteen years

old at the time of the removal to Connecticut. But those bearing the name were all of this one household, and in this household Matthias seems to have been treated as a son.

Tracing the genealogical line of Mr. Treat backward from the present time, the case will stand thus, and the figures will give the year of birth in each instance:—

Selah Burr Treat (1804) was the son of Selah (1778), who was the son of John (1745), who was the son of Henry (1707), who was the son of Matthias (1676), who was the son of Henry (1649), who was the son of Matthias (1622). Seven generations here come into view; and if we add Mr. Treat's children and grandchildren, we have nine generations on these shores, which would have been ten, had Matthias been a son, and not a nephew, of the first Richard.

The Treats have, in their several generations, furnished many men for high and honorable stations in society. Richard Treat, the head of the household removing to Connecticut, enjoyed a long life of eminent public service. He is described as "one of the civil and religious Fathers of Connecticut." From 1637 to 1658 he was a member of the General Court, and the seven years following filled the high office of magistrate. He died in 1669, at the age of seventy-six.

His son Robert was still more conspicuous in public affairs. While yet a youth, he left Wethersfield (in 1639) and became one of the early citizens and founders of Milford, on the Sound, a few miles west of New Haven. Though not then twenty years old, he was one of those who surveyed and laid out the township of Milford, was the first town clerk, and was afterward in many ways honored, not only in his own town, but in the New Haven colony at large. In 1666, after having first visited New Jersey to prospect the country, he led out a Connecticut colony to that new region. The spot selected was where the city of Newark now stands. If any one wishes to read the story of the planting of this colony on the New Jersey soil, he may find it told, and well told, in Harper's Monthly Magazine for October, 1876.

After this colony was firmly established, Robert Treat returned to Connecticut, in the year 1670, and for a long course of years was one of the chief men of the State in

affairs civil, military, and religious. As a military leader he was the most prominent man in the colony, and distinguished himself in the wars with the Indians.

He was governor of Connecticut in 1687, when James II., through his agent, Sir Edmund Andros, undertook to recall that most liberal and beneficent charter which the younger John Winthrop had procured from Charles II., twenty-five years before. That charter was to Connecticut as the apple of her eye. It was only by most skilful negotiations on the part of Gov. Winthrop that it was ever procured. It gave to Connecticut rights and privileges which no other colony enjoyed. Andros came on from Boston, with an armed guard, to receive back the charter, in the name of his royal master, and to assume the reins of government. The historian Bancroft says, "He found the Assembly in session and demanded the surrender of its charter. The brave Governor Treat pleaded earnestly for the cherished patent, which had been purchased by sacrifices and martyrdoms, and was endeared by halcyon days. The shades of evening descended during the prolonged discussion; an anxious crowd had gathered to witness the debate. Tradition loves to relate that the charter lay on the table; that of a sudden the lights were extinguished, and when they were rekindled the charter had disappeared."

The English revolution of 1688, which drove James II. from the throne, relieved Connecticut from her great anxiety as to her imperilled rights, and for almost a hundred years afterwards, down to the Revolution, she lived in peace and prosperity under that beloved charter which had been so strangely snatched from destruction.

Robert Treat, the governor, in all the offices he held—and they were many during his long life—was so thoroughly trusted that his public services continued until he reached a very advanced age. Not until he was eighty-seven did he wholly retire from these public responsibilities. He died about two years afterwards, in 1710, in his eighty-ninth year.

One of the sons of Governor Treat was Samuel, who was graduated at Harvard College in 1669, and in 1672 was settled in the ministry at Eastham, Massachusetts, where he remained until his death, in 1716. He followed in the footsteps

of the saintly John Eliot, and gave himself, in addition to his regular ministry, very largely to the instruction of the neighboring Indians. Expressions like these, found in the writings of former generations, will show how highly he was honored and esteemed: "He was a great and good man; a faithful and untiring preacher of the gospel, both to his own people and the Indians who surrounded him. . . . He certainly appears to have been an uncommonly holy man, beloved in life, and greatly lamented in death by his brethren in the ministry, his own people, and the natives to whom he ministered. . . . Mr. Treat was able both to read and write the Indian language with the greatest facility." Cotton Mather, who was contemporary with him, says, "We love the most active Mr. Samuel Treat, laying out himself to save his generation." The inscription upon his tombstone at Eastham reads thus: "Here lies the body of the late learned and Rev. SAMUEL TREAT, the pious and faithful pastor of this church, who after a very zealous discharge of his ministry for the space of forty-five years, and laborious travail for the souls of the Indian natives, fell asleep in Christ, March the 18, 1716, in the 69th year of his age."

We have referred more fully to this man; for though he died a hundred and sixty years ago, yet in the qualities of his character and in the aims and purposes of his life, he seems to have been not unlike his remote kinsman, whose loss we now mourn.

A daughter of this Rev. Samuel Treat married Rev. Thomas Paine of Weymouth, and became the mother of Robert Treat Paine, LL. D., one of the signers of the Declaration of Independence. He was among the conspicuous actors in our Revolutionary period. As a lawyer and judge of the Massachusetts Supreme Court, his fame is high.

But we must not dwell longer upon these genealogical details, though they might easily be extended to great length. We have done enough to show that Mr. Treat came of a strong, sturdy, religious stock,—one of the honored households of New England. His first name, it will be noticed, came from his father. The name Burr he inherited from his grandmother, Rachel Burr, the first wife of his grandfather,

John Treat. Mr. Treat's mother was a Williams,—a name more prolific in ministers, and leading men in civil life, than almost any other in New England.

We return now to the narrative of his early life. We left him at school at Lenox. In the year 1818 the family removed from Colebrook to Hartford. The chief motive, as already stated, for the removal was that the children might have better advantages for education. Here the boy, at the age of fourteen, was placed at school under good teachers, and soon entered the Hopkins Grammar School to fit for college. Two years later, in 1820, he entered Yale College. His sister says of him, in connection with this period of his life, "While in college he spent much time in general reading, which he could do because of the facility with which he acquired knowledge."

Edward Goodwin, Esq., now living at Hartford, was a schoolmate with Mr. Treat at Hartford, and was three years associated with him in college, Mr. Goodwin graduating in 1823, and Mr. Treat in 1824. Thus he was intimately acquainted with him, and his testimony respecting those early days is clear and valuable. He says:—

"Dr. Treat and myself were schoolmates while preparing for college. He at that early period exhibited the same traits of character which were more fully developed in subsequent life, and contributed so largely to his influence and usefulness in the important position which he so long filled. He was exemplary in his moral conduct, modest and unassuming in his deportment, and accurate and diligent as a student. He exhibited in a good degree that same sound judgment and practical good sense for which he was distinguished in after life. We were not in the same class at college; but it is well known that he took rank among the first scholars of his class."

A young man passing through the whole college course becomes more or less acquainted with seven classes. The three classes before him he is likely to know quite thoroughly, for, from the beginning, he looks up to them as his superiors, and carefully notes their doings. Of the three classes which he leaves in college when he graduates, he will know less; but he can hardly walk the same paths with them year after year, and not gain a general knowledge of them as a whole, and a more particular knowledge of such as are marked men in their re-

spective classes. A man's intimate companionships in college may be few, but in such an institution as Yale his general companionships are wide. By referring to the Yale Triennial, we find that the seven classes with which Mr. Treat stood thus associated in his college life, numbered, at graduation, five hundred and thirty-eight. Besides these, a very large number were doubtless connected with them for a longer or shorter period, who, for various reasons, did not become graduates. In many classes, this floating number will nearly or quite equal the graduating number. Moreover, Yale College then drew its students from a far larger field than any other college in the country. It was no uncommon circumstance, forty and fifty years ago, to find every State in the Union, as also foreign lands, represented in Yale College. This large companionship with young men, who were afterward to fill high positions all over the country, was one very important part of the educating process which Yale opened to her students. The number of young men in the undergraduate course at Yale now is much larger than then, and they are drawn from a wide area; but the *whole country* was more truly represented in Yale fifty years ago than now. The controversies afterwards engendered between the North and the South tended greatly to check the flow of Southern students to Yale, and, for various reasons, that stream is not yet re-established. Mr. Treat entered Yale College three years after President Day began his administration. The college was poor, and the day of small economies on the part both of trustees and students had not then gone by; but the whole impress of the college on the mind and heart of the student was never better than in those years. There was a democratic equality among the young men, and a beautiful simplicity in the goings-on of life. A high moral as well as intellectual purpose ruled in the little commonwealth, and men were trained for service, and not for dilettanteism. Mr. Treat had the best reasons for looking back to those four years at Yale with solid satisfaction. He was sixteen when he entered and twenty when he was graduated; and he brought from Yale such acquisitions and, more than all, such habits of study as prepared him well for the business of life before him.

But the great question of personal religion he had not then settled. Religiously educated as a child, trained in his father's house to walk "in all the commandments and ordinances of the Lord blameless," so far as outward life was concerned, having behind him the example of pious ancestors from generation to generation, he had not yet reached the point of rest. There can be no doubt that this subject often occupied his thoughts during all the years of his childhood and youth; but he left Yale with no purpose to become a minister of Christ: he gave himself earnestly to the study of law, with the full expectation of finding his life-work in that profession.

He commenced his law studies very soon after his graduation, and in his selection of the men whom he sought for guides and instructors, in this department of study, he showed that his aims were high. He began with John T. Peters, at that time judge of the Supreme Court of Connecticut, whose daughter he afterwards married. Then he went to the famous law school at Litchfield, and came under the care of James Gould, a man eminent in jurisprudence and also a judge of the Supreme Court. Afterward he studied with William W. Ellsworth, at Hartford, governor of Connecticut for four years, and long one of the judges of the Supreme Court. He was admitted to the bar in 1826, and took up his residence at East Windsor Hill, in Hartford County, Connecticut, about eight miles above the city, on the east side of the river. The birthplace of the writer of this article was in the town of East Windsor, about three miles distant from the Hill, as it was called, and the name of Mr. Treat lingers amid the associations of his boyhood. But information as to the manner of Mr. Treat's life there has been sought from one who was his neighbor at the time, and well acquainted with him, and who is still living at the Hill.

Major Frederick W. Grant says:—

"He was then a promising young lawyer of superior talent and literary taste. He refused to take any of those little, petty cases so frequent in those days in the country towns. He was a man free from all vices, noble in character, pure, and of unblemished integrity, securing the respect of his seniors and the confidence of all. He was above all meanness, and carried into social life manners at once elevating and refining in all their influence. He was a fine specimen of professional manliness, superior to any young stranger who came to the Hill in those days in all those qualities which go to make up a noble character."

Mr. Goodwin, from whom we have already quoted, also says of him at this period :—

“While here, he made a very favorable impression as to his abilities and prospects as a lawyer. I well recollect at that time, from the interest I felt in the success of an old acquaintance and schoolmate, asking the opinion of the late Chief Justice Williams as to the merit of Mr. Treat as a lawyer. The Judge replied that he had recently heard a very able argument from him before the Supreme Court, which showed a high degree of legal talent and gave promise of future eminence and success in his profession. This was at the commencement of his practice.”

About the time when Mr. Treat finished his law studies, in 1826, he had a season of deep emotion and earnest inquiry on the subject of religion. His sister says of this experience, “He suspended his law studies for two weeks that he might give his undivided attention to the matter.” But he did not reach a final settlement of this great subject at that time.

After he had established himself at East Windsor Hill, he was united in marriage to Miss Abigail T. Peters, of Hartford, daughter of his first law teacher. This marriage took place Dec. 25, 1827. Judge Peters was a native of Hebron, Connecticut, and during all the earlier period of life made that the place of his residence. Mrs. Treat was born in Hebron. Later in life he removed to Hartford, for the more convenient performance of his professional duties.

In 1831 Mr. Treat removed to Penn Yan, N. Y., for the more permanent establishment of himself in his profession. This was at the beginning of that remarkable period when the land was more thoroughly pervaded with religious interest than at any time before or since. The years 1831 and 1832 will remain as among the most religious years of our history. The Holy Spirit was abroad in all the land.

His sister thus relates the circumstances leading to this removal, and the happy results that followed :—

“In 1830 a near relative of his was principal of the female department in a seminary at Penn Yan, N. Y. A trustee of that seminary, hearing Mr. Treat spoken of, proposed that he should leave Connecticut and locate himself as a lawyer in that vicinity. God’s own good hand guided him to Penn Yan in the midst of a powerful revival in 1831. . . . This same trustee, an elder in the church, labored with him, and persuaded him to make a solemn promise that, with God’s help, he would devote himself ever-

more to His service. When he had been in the place about a week, his heart gave glad and joyous consent to God's claims. Who could have doubted that saw his face? In later life, he was heard to say to one of the Prudential Committee of the American Board (C. S.) that it seemed to him he became a Christian at this later period, rather than in his first anxiety (1826), because under God of his solemn commitment to the subject. . . . He also recognized, in this conversation, God's evident ordering of the events of his life."

The singular name, *Penn Yan*, is said to have been constructed out of the fact that this village of Western New York was first settled, partly by Pennsylvanians and partly by New England Yankees, and there was a desire to give due honor to both in the naming of the village. The place was comparatively new at the time of Mr. Treat's removal thither. From Rev. James H. Hotchkiss's *History of Western New York*, a work rather ecclesiastical than civil, we learn that as late as 1819, the population at Penn Yan was of a rough and unformed character. Not until 1823 was there any evangelical church in the place. At that time the Presbyterian Church was organized, consisting at first of *thirty-eight* members. One fact gathered from this history serves to show the power of that revival which Mr. Treat found prevailing on his arrival. In 1831, the year of his removal, the church above named had *ninety-eight* members. In 1832 it had two hundred and two members, and in this last enumeration, doubtless, Mr. Treat's name is included.

Charles C. Sheppard, Esq., who was at Penn Yan at the time of Mr. Treat's residence there, and who is still living in the place, writes thus respecting those scenes of 1831 and onward:—

"In the year 1831, during a precious revival in this place, Mr. Treat became a disciple of our Lord and Saviour, with much humility and consecration. It was early apparent that he was not conferring with flesh and blood as to his duties to his new Master, but, like one of old, was asking, What shall I do, Lord? After a time he commenced arranging his business matters, preparatory to leaving for Andover, Massachusetts. He left us with the expectation that his labors in the kingdom would be owned and blessed, and that expectation has been met to the rejoicing of many.

"His example was salutary, impressing the minds of men that he was a new man in Christ Jesus. Though retiring, he was pronounced in his adherence to his new relations and duties."

In some of the accounts which have been published since his death, his conversion is made to date from that season of religious struggle in Hartford, in 1826; but his sister, who was with him in both these seasons of thrilling interest, is confident that he did not consider himself a Christian until 1831. From that time there was a marked change in his thoughts and aims. He had become a law partner at Penn Yan with Hon. Henry Wells, afterwards judge of the Supreme Court in New York, and a promising career of business was opening before him. Not from any want of success did he turn from one profession to another. His prospects as a lawyer were large and inviting. His son, Mr. J. P. Treat, relates, that being on a visit to Western New York a few years since, a prominent man of advanced years said to him, "If your father had not left the legal profession, he would have been one of the judges of the Supreme Court of the United States." Such was the impression he left behind of his legal ability. But he had joined himself to God's people, and new desires and hopes rose within him. After a long and serious consideration of all that was involved, in 1833 he gave up the profession of law, and went to Andover Seminary to prepare for the ministry. He spent more than two years there, being graduated in 1835. He soon received invitations to settle in the ministry, one of which was from Newark, New Jersey. He decided to go to Newark,—to that colony which his distinguished kinsman had planted more than a hundred and fifty years before. Here he was settled over the Third Presbyterian Church, and remained its pastor for four years, until ill health compelled him to resign his office. This was in 1840. At that time the well-known Dr. Absalom Peters, a kinsman of Mrs. Treat, was editing the *Biblical Repository and American Eclectic*. He associated Mr. Treat with himself, who for two years was thus employed. For the prosecution of this work, Mr. Treat removed his family from Newark to New York City. Rev. C. P. Bush, D. D., now the District Secretary of the American Board at New York, relates that in 1840, at the time of Mr. Treat's removal, he himself was pastor of a small mission church in the city. Mr. Treat, instead of connecting himself with some strong and wealthy congrega-

tion, chose to cast in his lot with this humble church, where he could make himself useful.

In 1842 he left this editorial work to settle again in the ministry; but his health, as it proved, was not sufficiently restored, and he delayed the experiment.

In 1843 began his connection with the American Board, at first as editor of the *Missionary Herald* and *Youth's Day-spring*. He was thus introduced into his great life-work. When we look back over the thirty-nine years of his previous life, we can easily discern how eminently he had been fitted for this work. Take all the elements of that large preparation, and how admirably they concentrate themselves upon that which was to follow. The simple life of his childhood, among the hills, in the great school-house of nature; his thorough education in the Grammar School at Hartford, and in college; the study of law under wise, able, Christian teachers; the practice of law for seven years, part of the time amid the oldest and most thoroughly organized society of New England, and part of the time amid the new and forming population of the West; his experiences in the great revival of 1831 and 1832; the study of theology at our oldest theological seminary, then strongly pervaded with the missionary spirit; his four years' experience as a pastor, in a Presbyterian church, so that he might have familiar and technical knowledge of the two large denominations then united in the foreign missionary work; his two years' experience as an editor: who can survey all the singular combinations of this long course of culture, and not acknowledge that a divine hand was leading him and preparing him for those thirty-four years of service which were to intervene before his departure? This fact was especially dwelt upon by Dr. N. G. Clark, his associate secretary, in his impressive address at the funeral in Boston.

We cannot, of course, within the limits of an article like this, attempt to trace minutely the facts of his life through these thirty-four years. The outline of his official work during those years is compactly given in the May number of the *Missionary Herald* for the present year, as follows:—

“At the annual meeting of the Board in the autumn of that year [1843], he was chosen recording secretary, and in 1847, after the death of Dr. Armstrong, he was elected one of the corresponding secretaries of the

Board, to have charge, especially, of the correspondence with missions among the North American Indians. In 1859 he was put in charge of the Home Department also; and with how much wisdom, discretion, and efficiency he performed his duties in that department, and how fully he secured the confidence of pastors and churches, it cannot be needful now to state. His editorial labors were continued till the autumn of 1856, when, for the second time, he was obliged to go abroad for his health (he went first in 1850, visiting Athens and Constantinople), and after his return, in June, 1857, he thought it best not to resume this portion of his work. From 1858 to 1865 he was one of the 'Visitors' of Andover Theological Seminary."

We cannot here attempt a large and thorough analysis of his character. His sister says of his early life, "My brother when young was kindly, cheerful, and never unduly excited. He was noticeably correct in his habits, seldom yielding to temptation. In his character, though so calm and quiet, there was an unsuspected depth of feeling, making possible for him both keen suffering and enjoyment." Those who have known him well in his later life can easily believe this simple portraiture of his youth. "The child is father of the man," and the characteristics thus enumerated belonged to him through life. How quietly and courteously he received a friend or a stranger entering his room! How completely in a moment did he put the caller at his ease by his simple, cordial, unpretending manner! He might be busy at the time, but through any reasonable stay the visitor would not know that he was busy. It was an important part of his daily life at the Missionary Room's, at all hours of the day, to receive these callers, — young missionaries and their wives just setting off for their distant fields of labor; veteran missionaries returning to their homes after long years of absence; pastors of churches seeking information and counsel as to the best methods of promoting the missionary cause among their people; ministers in trouble seeking a way out of their difficulties; prominent laymen, friends of the Board, from near and far, who desired to converse with a man whom they so much loved and respected; secretaries and treasurers of other benevolent societies asking his advice in matters of doubt and perplexity. When a man is as wise as he was to give counsel, he will not be likely to fail of opportunities. His law studies and practice, added to his natural good

sense, made him eminent for advice, especially in respect to legacies, and the settlement of estates encumbered with difficulties. In this respect his death involves a great loss, not only to the American Board, but to the whole circle of affiliated societies.

Those who have known Mr. Treat intimately will bear testimony to his remarkable modesty. He was never found crowding himself to the front. What he did he had an honorable ambition to do well, and he had also a due regard for the good opinion of his fellow-men; but he never sought to gain that good opinion by artifice. He stood frankly and fairly upon his own merits, rather shrinking from than courting public observation. A striking and unusual illustration of this modesty occurred some twenty-five years ago. Rutgers College, New Jersey, conferred upon him the degree of Doctor of Divinity. It was done against his own expressed wishes, and he declined the honor; but it *was conferred*, and in this article, where we quote from others who have used the title, we let it stand; otherwise, we leave it out, as he preferred.

Closely joined with this trait of character was a habit of charitable judgment upon other men's labor. With his quick eye he could see a logical or literary defect in their work which others might not notice; but it was not in his heart to magnify this defect, but rather to seek after that which was good, and which could be justly commended.

Another marked feature of Secretary Treat was the largeness and universality of his knowledge. On matters in which one might naturally suppose he would take little interest, he would not unfrequently be found full of the latest information. Those accustomed to meet him in the daily intercourse of life were often greatly impressed with this characteristic. With as much truth as almost any man, he could adopt the substance of the old Latin sentence, — that nothing belonging to humanity was foreign to him. He was thoroughly posted as to passing events in all quarters of the world. No doubt his position as Secretary of the American Board, with its world-wide connections, was favorable for this large acquisition of general knowledge; but the spirit of acquisition and investigation was in himself.

We might go on at much greater length in unfolding Mr. Treat's rare personality ; but we are disposed to give place to another, who has done the work so well as to render needless on our part a further delineation. Rev. Seth Sweetser, D. D., of Worcester, a long and intimate friend of Mr. Treat, associated with him in private life and in public trusts, on hearing of his sudden death, was moved to prepare a letter, which has already been published in the *Missionary Herald*, but which in part at least can be most fitly transferred to these pages. Dr. Sweetser says :—

“The relations which I sustained to him, and the intercourse I had with him for many years, afforded opportunity to observe and appreciate his character. What he was in his office ; how he fulfilled the great trust ; how his whole life and all his work were pervaded by a deep and thoughtful piety, and marked by a clear and inflexible integrity ; how genuine was his self-denial ; how large, and yet how unobtrusive, his benevolence : these, and other kindred qualities, must have been open and obvious to all who watched his progress.

“Apart from the warmer and brighter scenes of that friendship which it was a blessing to share, there was a rare power and beneficence in the spirit of helpfulness which he so freely exercised. He was ever ready and willing to aid others. He was a safe adviser, a trustworthy counsellor. For this he was fitted, not only by the discipline of careful study, but by the peculiar endowments of his mind. He was an acute thinker. He penetrated the obscurities of a subject, not so much by intuitive glances, as by persevering scrutiny. He would patiently listen, diligently investigate, look upon all sides, conscientiously weigh and measure, compare and balance, and so proceed to a conclusion by the steps of a clear intelligence. And when a decision was gained, he could rest on it calmly, declare it confidently, explain it, defend it, impress it ; for he knew the grounds and reasons of it, and all its scope and bearings. It was thus he had opinions, but was never a partisan. It was thus he could act energetically and hopefully, without the aid of passion or of artifice. All who have had occasion to seek counsel from him, and they are many, will recall his wisdom and his sound judgment. Not with many words, but concisely ; not with the repulsive tone of authority, but with the power of lucid and reasonable statement, he could solve doubts or remove difficulties. In it all he was not an oracle, but a friend.

“This quality of his mind, the disposition to penetrate to the bottom of a subject and to master it thoroughly, had a great effect upon the character of his knowledge. It prevented the accumulation of loose ideas and half-formed opinions. What he knew was well known ; and what he laid up was orderly arranged, and ready for use. I once asked him a question in relation to one of the intricate and perplexed problems of European poli-

tics. He proceeded at once to elucidate it historically, to define positions, unfold complications, and lay open the entire substance of the question, with as much precision and thoroughness as if he had been reading a lecture.

"This was the manner of his mind, and from it came very much of the rare fitness he had for the position to which, in the providence of God, he was called. How much need there is of such an intellect, so trained and furnished, for the best discharge of the duties of the station he occupied, it is not likely most persons consider; but a little thought will convince any one that it is so. The missionary work is largely experimental. It involves a great diversity of interests. It spreads out over a vast territory. It rests upon a numerous but unorganized constituency. It numbers among its agents in distant lands men of various dispositions, capacities, and expectations. It is carried on in the face of multiplied obstacles, both apparent and subtle, in circumstances as widely different as the hemispheres in which it is done. Not only is the project itself immeasurably great and imposing, but the details are as perplexing as they are countless.

"God in his beneficent providence has furnished to the American Board a succession of men of rare wisdom, integrity, and fitness. It has been before us a signal illustration of the manner in which God adapts means to ends. Without any disparagement of others, it may be safely said that our departed brother fell not behind in any of the endowments or acquirements for the successful performance of the momentous service. He was following his bent, as well as training his mind for just such a sphere of action, when in his preparation for the legal profession he spent an entire year upon one topic, profoundly studying it, not only in its definite principles, but in all its relations and its connections with collateral subjects.

"His quietness was remarkable. It was not apathy, but self-possession, resting in the consciousness of the knowledge of what was true and right. His inward force was hidden in its motions, — for he was not demonstrative, — seen only in its results, as the forces of vegetable life are only discovered by the orderly succession of leaves, blossoms, and fruit. 'Good thoughts are little better than good dreams, except they be put in act.' His powers were all for use. Never a man was less a dreamer or a visionary. He was ready and willing, with a patient spirit, to meet the demands which incessantly thronged upon him. Now it was a friend who needed advice, now an institution of learning that asked the help of his wisdom in affairs. The collateral religious and benevolent organizations ever found the worth of his judicious and practical views.

"How like to his Master he was, they best know who knew him best. He lived in His eye, loyal to Him, to the truth, to the interests of His kingdom. Few men have pondered more deeply, with a broader view or a clearer discernment, those interests; few have reached a more thorough consecration to the kingdom of Christ in the practical devotion of might

and mind and strength. To human judgment it was as nearly a complete identification as can reasonably be looked for in the midst of human infirmity.

"But his work is done. The assurance which his life gives us that the same grace which prepared him so eminently for an earthly service has prepared him for exaltation and glory, is inexpressibly satisfying. Unto God be all the praise."

One might suppose, from what has thus been said of him, that Mr. Treat's character was so grave and serious as to be almost sombre; but nothing could be further from the truth. His general purpose in life was very serious, and in his public addresses he seldom indulged in anything humorous; but in all his social intercourse he was exceedingly cheerful and companionable, and he had also a keen sense of the witty. His mind was abundantly stored with amusing anecdotes and incidents, gathered from the large experience of his life and from his wide reading. He saw the ridiculous side of a case easily and quickly, and in his hours of leisure, when his mind was unbent from its severer burdens, he was a good story-teller, as all will bear witness who have been much in his society. On a journey, in his vacations, around the evening fire, in his own simple and hospitable home or in the homes of his friends, his talk was playful, anecdotal, and highly entertaining. He had been brought into familiar contact with eminent men in almost every department of thought and action, and he had caught the very aroma of this wide companionship.

As a writer of good English, for accuracy and elegance, Mr. Treat had few equals in this or any other land. We give a few passages from his own productions to illustrate the purity and comprehensiveness of his thought, and the rare felicity of his style. It was in the very law of his being to seek after the highest perfection in his modes of expression, but his good sense and manly strength kept him from all that was merely finical. We purposely take our passages from his annual addresses at the great meetings of the American Board; for there he appeared in his true character, and in his capacity as secretary he is best known to the world at large. Our selections must be few and brief, and they are culled very much at random, simply to recall the tone of his thought and the manner of its presentation.

In 1867, at the annual meeting of the Board, at Buffalo, the subject of his address was "The Claims of China upon Christians in America." In the early part of that address, he was aiming, by a few comprehensive sentences, to open the field so that his hearers might see it in its vastness.

"If we look at the empire of China as a whole, we find it, with one exception, the largest which has ever existed. Its position, moreover, is singularly felicitous. Lying on the eastern slope of the great plateau of Central Asia, and for this reason ever looking toward the Pacific, it has resources of inconceivable diversity and richness. Embracing, as it does, thirty-eight degrees of latitude and seventy-four degrees of longitude, occupying every conceivable altitude from the sea-line to the snow-line, its soil has yielded for ages whatever is needful, whether for the comfort or the luxury of man. On the other hand, with a single river that bears upon its bosom the commerce of one hundred and seventy millions; with a canal, finished before the birth of Columbus, and yet twice as long as the one which some of us have crossed so frequently on our way hither; with a coast-line thousands of miles in length,—it has advantages for traffic with other lands almost without a parallel.

"Let us assume 400,000,000 as the population of the empire; and let us suppose them to pass before us, say five abreast, at the pace of one mile an hour. From morning to night, from night to morning, the ear is burdened with their heavy, incessant tread. Who now will stand and wait till the last detachment shall have marched by? A procession of a few thousands becomes to the spectator not unfrequently a painful weariness; but these dusky forms, these children of dark hearts, will consume seven years in defiling before us,—a long, unresting funeral train. We are awestruck and confounded. Myriads upon myriads, millions upon millions, all journeying like ourselves to the judgment-seat, and all ignorant of the way of life."

In 1871 the annual meeting was at Salem, and the subject presented that year by Mr. Treat was "The Duty of American Congregationalists to Foreign Missions." In the following passage, by a rapid sweep of thought, he went over the earlier New England history, and traced the stream of missionary life and effort from generation to generation:—

"What majestic forms confront us, as we look back through the past! The Mayhews, beginning their work in 1642, and closing it only in the nineteenth century,—one succeeding another, just as the soldier steps into the track of his fallen comrade, the first of this illustrious family taking the place of his own son, though seventy years of age, and sorrowing greatly because of his fresh bereavement! John Eliot, with his affluent

learning, his singular eloquence (for 'he spoke,' said Cotton Mather, 'as many thunder-bolts as words'), with his John-like piety, with his abounding charity, devoting year after year to the study of a language, unwritten and intricate in the extreme, holding as a truth (and it lies at the foundation of all missionary success) that 'prayers and pains, in the faith of Christ Jesus, will do anything,' toiling on for more than forty years, and then leaving behind him a Bible in the Indian tongue, the chief value of which, to-day, is not that men ever read it for its spiritual teachings, but that it bears its silent testimony to his wonderful patience and his profound compassion for the lost! John Sargent, resigning a tutorship in Yale College that he might give himself wholly to the Indians at Stockbridge, and mastering their language so perfectly, during his brief career, that he was said to speak it better than themselves! David Brainerd, dying under thirty, and yet gathering a harvest marvellous for its preciousness, and then leaving a completed life, so radiant with celestial beauty that it must always be reckoned among the choicest possessions of the brotherhood of Christ!"

As shown in a previous part of this article, he might have added to this dignified list his own kinsman, Rev. Samuel Treat, who for forty-five years gave himself earnestly to this missionary labor.

At the meeting at Norwich, Ct., in 1868, Mr. Treat was pleading "for enlarged efforts in behalf of missions," and from his address we select the following sentences, showing the transforming power of the gospel in heathen lands:—

"On the other hand, we have here, not unfrequently, a strength of love and a freshness of joy which are alike cheering and hopeful. In modern times, certainly, there are no brighter instances of Christian transformation than we have known. There was blind Bartimeus, extremely degraded and vicious in his early life, even for a Hawaiian, but afterwards a man of child-like faith and rare humility, and in the end an evangelist of singular eloquence and power. There was Deacon Guergis. When his guilt was revealed to him, it seemed to overtop the mountains of Koordistan; but when the love of Christ was revealed to him, it filled all the depths of his soul. There was Bedros of Constantinople, whose course from his conversion to his death was like a broad and placid stream, flowing with undiminished fulness straight to its destination. There was Asaad esh Shidiak, who for the testimony of Jesus bore the horrors of a lingering martyrdom, with special and indescribable aggravations, and yet in the spirit of his Master prayed for his murderers. These are but specimens of the ambrosial fruitage which our missions have yielded."

At the last meeting, at Hartford, where his topic was the "Missionary Consecration of Pastors," he was unfolding the

sources of culture and large intelligence from which those pastors would draw who should keep themselves and their people well informed as to missionary operations throughout the world :—

“ Take that topic which has so deeply interested the Christian world of late, the ever-recurring Eastern question. Suppose one of your number to have begun, years ago, to ground his people thoroughly in Oriental missions. He has told them of the growth of that power which came out from the East, far back in the past ; established itself first at Broosa, then at Adrianople, and from that point swept like a storm of fire across the entire region which, in the last few weeks, has been the scene of such fierce conflicts, such bitter hates, such terrible cruelties, — and onward still, even to the gates of Vienna. He has told them of the conquest of Constantinople ; how that ancient city succumbed to its invaders, not because of their prowess, but because of the jealousies, dissensions, perverseness, and cowardice of the Christians, so called, who professed to defend it, and so an entrance to that land which has been so dear to the church in all ages was made possible for American missionaries, — an entrance which the Greek empire, intolerant, effete, worthless, would never have conceded. He has told you of the wonderful changes which have been wrought there in these later years, so silent that few have suspected their importance, and yet so real and mighty that they must needs take their place among the acknowledged factors in some of the grandest problems of our race. Having made his people familiar with this large segment of history, how easy for him to speak of the causes, remote and proximate, of the existing war, the strange complications growing out of diversities of ancestry, religion, historic affinities and repellences, above all of Western diplomacy ; and how easy to point to that unseen Hand, unrecognized for the most part by the actors in this momentous drama, which directs all events for the honor of the only begotten Son ! ”

In 1860, after the toils and triumphs of fifty years, the semi-centennial meeting of the Board was held in Boston. Some of our readers will remember the resolutions of thanksgiving presented at that meeting by Secretary Treat. They occupied not a long time in the reading, but no speech, however elaborated, could have left a finer Christian impression upon his hearers. We give the first of these resolutions, with its six subdivisions, as showing a masterly skill, grace, and unction suited to the occasion.

“ *Resolved*, That in the history of this Board, at home and abroad, from the beginning hitherto, we gratefully recognize the good hand of our God upon us ; and especially on this anniversary, we would remember, with humble thankfulness, all the way which the Lord our God has led us these fifty years.

"1. We praise Him for giving to the pioneers in this enterprise, on the one hand, such simplicity of faith, such earnestness of purpose, such compassion for the lost, and such love to the Saviour; and for giving to our fathers, on the other hand, such a readiness to assume the new and unknown responsibilities which were so unexpectedly thrown upon them.

"2. We praise Him for inclining so many of our sons and daughters, in all the years that are passed, to go forth and preach among the Gentiles the unsearchable riches of Christ, and for inspiring our churches to such a degree with the willingness so to provide for their wants as to leave them without carefulness in the prosecution of their work.

"3. We praise Him for sparing so many of our missionaries, some of them far advanced in life, to see this day; and we praise Him as well for those who are not (for the Lord hath taken them), because of the serene trust and the radiant hope with which they passed from their earthly tabernacle to a house not made with hands, eternal in the heavens.

"4. We praise Him because in these last days the First and Chief Missionary has gone forth, glorious in His apparel and travelling in the greatness of His strength, that He may prepare a way for His people in all the earth by turning backward the two-leaved gates and breaking the sceptres of the mighty, and so making hundreds of millions accessible to His own life-giving Word.

"5. We praise Him for other achievements of unspeakable value, in that He has set his seal upon missions as the cheapest, readiest, and truest reforming and civilizing agency; in that He has proved beyond all contradiction the perfect adaptation of His gospel to all classes of men, even the most degraded and the most depraved; in that He has rescued through our instrumentality tens of thousands from the ineffable woes of heathenism, and made them kings and priests unto God forever.

"6. We praise Him above all for doing so much for us and so much by us, notwithstanding our grievous unbelief, our covetousness, our indifference to the worth of the soul, our neglect of prayer, our imperfect sympathy with Christ, and our disposition to exalt ourselves; for all which we desire to humble ourselves, saying with one heart, 'O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day.'"

It would, of course, be easy to multiply these extracts indefinitely, for from Mr. Treat's long connection with the Board, his public writings abound; but we can do no more in this article than thus give a few sentences, which may help to recall the man to those who have heard him, and reveal the elements of his grace and power to those who have not. Refined taste, comprehensive knowledge, and high Christian purposes are found combined, to an eminent degree, in these annual papers of the Home Secretary.

Mr. Treat's death at last was sudden and unexpected. It

certainly was not anticipated by his associates and friends, and probably not by himself. What secret premonitions he may have had cannot now be known. His beloved wife, the wife of his youth, had been an invalid for months, and apparently drawing near her end; but her life has been unexpectedly prolonged, and she survives, while he has been suddenly snatched away. Because his home was already a home of sickness, he may have been more reticent regarding himself than he would otherwise have been. Though, for some years, certain infirmities had been creeping upon him, and though he had passed his "threescore years and ten," yet in his appearance and manner he was not an old man. By a wise forecast, though not probably with any anticipation of the near approach of death, he had, a few months before, resigned his office as Home Secretary in season to assist his beloved successor, Rev. Edmund K. Alden, D. D., to a knowledge of its duties. He had fallen back upon that editorial work for which he first began his connection with the Board in 1843. Before his illness he had prepared the April number of the *Missionary Herald*, so that it was ready for publication. In the months previous, while at work as an editor, he was near at hand, so that he could easily be consulted on all matters of doubt and uncertainty. The guiding hand of God appears in this wise and orderly arrangement, whereby the official transition was bridged over, and his own knowledge and experience made available to his successor.

On Wednesday morning, March 28, when the news of his death met the occupants of the Congregational House, as they came to their rooms for the labors of the day, it brought to them a keen sense of personal bereavement. It came suddenly to all, for some had hardly known of his sickness or even absence from his office, and those who knew supposed the illness only slight and temporary. Very early on that morning, his son, sleeping in the same room with him, had his attention arrested by his labored breathing, and going to his bedside, found him in a dying condition. He passed away in a few moments. The death was, therefore, as sudden to his own household as to the outside world. He was supposed to be suffering from a hard cold, with a tendency to inflammation of the lungs, such

as might, if not guarded, lead to pneumonia, but it was not supposed that this dreaded disease was already upon him. Probably some other internal troubles conspired with this temporary illness to hasten his death.

His desire was to be buried with his kindred, at Hartford, and so the arrangements for his public funeral in Boston were fixed for Friday, March 30. His associate, Rev. N. G. Clark, D. D., now the senior secretary of the Board, offered an impressive prayer at the house, and his remains were then carried to the Central Church, where a large congregation was gathered to pay their respects to one so peculiarly honored and beloved. Rev. A. C. Thompson, D. D., for twenty-eight years intimately associated as a member of the Prudential Committee of the Board, took the general charge of the funeral services. Dr. Alden offered the opening prayer and read passages from the Scripture, wisely selected and peculiarly appropriate to the occasion. The wonderful fulness and variety of God's Word for all the circumstances of our earthly life were happily illustrated on this occasion. In view of the fact that these precious remains were to be borne away to another State for burial, one passage in these readings was peculiarly touching: "And he charged them and said unto them, I am to be gathered unto my people: bury me with my fathers."

Hon. Alpheus Hardy, chairman of the Prudential Committee, read the following, as expressive of the feeling of himself and his associates:—

"Whereas, It has pleased the Head of the church to remove our beloved and honored brother, Rev. Selah B. Treat, the senior secretary of the American Board, from a position in which he has labored long and with eminent ability and success, the Prudential Committee desire to put on record their grateful appreciation of his rare intellectual gifts, his executive ability, and unselfish devotion to the cause of Christ during the thirty-four years of his connection with the Board. His practical wisdom, sound judgment, and well-balanced character secured him not only the highest respect and esteem in the more immediate sphere of his labors, but made him the trusted friend and counsellor of many in other walks of life. Modest and unassuming in manner, it was only those who knew him best that most fully appreciated his wide historical knowledge, his fund of illustrative anecdote, and the soundness and accuracy of his judgment. His papers, presented at the annual meetings of the Board, hardly less admirable for elegance of style than for the wisdom displayed in the discussion of important topics,

constitute a most valuable contribution to missionary literature. While the committee deeply feel their personal loss, they still more deeply feel the loss to the cause of foreign missions and to the kingdom of Christ in the world."

Dr. Clark made the opening address, to which there has already been a brief allusion. He dwelt especially upon that long providential course of events which had fitted Mr. Treat so admirably for the station he was to fill, — his Puritan ancestors, his legal studies, his associations in the college and seminary, his experiences as pastor and as editor, all bearing directly upon the work he was afterwards to do.

Rev. Isaac R. Worcester, who had been for thirty years in almost daily association with Mr. Treat, in his remarks spoke out of a full heart. We give some of the closing sentences of this fitting address: —

"My acquaintance with Mr. Treat commenced when he was first settled in the ministry at Newark, N. J., where I was privileged, for something more than a year, not only to sit under his preaching, but to know him as a pastor, as a friend, and as a counsellor, and where I soon began to realize that he was no ordinary man. Subsequently, for several years, we met but seldom, but when, thirty years ago, I came into the service of the American Board, with which he had previously become connected, and still more, when I was called first to aid him and then to succeed him in editorial labors, our connection became more and more intimate. I knew him well; and I am sure that his native abilities, the characteristics of his mind, — careful, thorough, judicious, judicial; his education, — collegiate, legal, theological; his experience for a few years as a lawyer and a few years as a pastor; his continued habits of study; his wide range of reading; his retentive memory and extensive knowledge; and, above all, the modest simplicity, the godly sincerity, and the conscientious earnestness of his Christian character, fitted him most admirably for the work to which he was called, in connection with the cause of missions."

Dr. Thompson then offered prayer, tender and sympathetic, in which words came welling up out of the fountains of precious memories. The hymns sung at this funeral service were those old, familiar lyrics, "Jesus, lover of my soul," and "How blest the righteous when he dies." The benediction was pronounced by the venerable ex-secretary, Dr. Rufus Anderson, whose connection with the missionary house dates back more than fifty years. The congregation passed before the altar to look once more upon the calm face of the dead.

The remains were then conveyed to Hartford, and the funeral services took place in that city the next day (Saturday, March 31) at the Centre Church, where Rev. E. H. Richardson, D. D., is now pastor. This was the church of Mr. Treat's youth, the place of worship for his father's house. The Treat family removed from Colebrook to Hartford just after that celebrated minister, Dr. Nathan Strong, had closed his ministry of forty-two years, in this church, by death. They went there not far from the time when Dr. Joel Hawes, his successor, was commencing that ministry of evangelical power and spiritual prosperity which lasted very nearly fifty years. The associations of the place were all in harmony with these services. Only a few miles distant was the spot where the Treat family first planted itself in Connecticut, two hundred and forty years ago. In that stately and solemn burial-ground back of the church, which long ago ceased to be a place of interment because the ground was wholly occupied, repose many of the honored dead of early Connecticut, and it is probable that some of the kindred of Mr. Treat are sleeping there. In this city his illustrious kinsman, Robert Treat, governor, as already related, met the haughty Andros in 1687, and through the aid of other Hartford men foiled his purposes and gained a respite, which proved a triumph. To those familiar with the long course of this family history in Connecticut, those words of Scripture already referred to, "Bury me with my fathers," had a meaning which they could not have to others.

Mrs. Morley, his sister, mentions certain other incidents and coincidences in connection with this old church at Hartford, which are impressive. She says, in her letter to the writer:—

"When the Prudential Committee sent Mr. Treat, in 1847, to visit the Indians, after he had crossed the Mississippi and rode on horseback four or five hundred miles, he sent home a letter, in which he expressed himself as realizing God's presence in those solitudes of nature as never before. He said, if there were no other being in the universe, God would satisfy him. It is a pleasant coincidence that the great moral principles of the Report consequent upon this visit to the Indians were adopted twenty-three years ago (after six years' exciting debate in the annual meetings), at *Hartford*, the home of his ancestors, in the old Centre Church, where he worshipped in his youth, and from which his mother was buried,—where was his last communion with the Board in October, 1876, and where

was the last resting-place of his remains before they were laid by the side of his parents to await the resurrection of the just."

In the passage just quoted, reference is made to a matter of large significance in the history of the American Board. We are carried back to the long years of the anti-slavery conflict. Into the details of that debate we do not now propose to enter; but how ably and wisely Secretary Treat acted his part in those long-continued controversies, is fresh in the memory of many now living. He had, at last, the satisfaction of seeing the principles which he advocated achieve, sometimes directly and sometimes indirectly, yet in fact, a substantial triumph.

Amid such historical connections and associations, the services at Hartford were solemn and impressive. They were conducted by Rev. E. H. Richardson, D. D., Rev. Nathaniel J. Burton, D. D., Rev. James B. Gregg, Rev. H. D. Northrop, Rev. Edward C. Starr, and by Drs. Thompson and Alden from Boston. The addresses were by Messrs. Richardson, Alden, and Thompson, and the funeral prayer by Dr. Burton.

We give the following passage from Dr. Thompson's address, as reported in a Hartford paper:—

"He adverted to the fact that Mr. Treat had special charge of the missions of the American Board among the North American Indians. A detailed history of those missions was expected from his pen. It would have been an invaluable supplement to the volumes prepared by the venerable Dr. Anderson. No man now living can so well execute such a work. Dr. Thompson related the following incident: Just thirty years ago, Mr. Treat had occasion to pay an official visit to our missions in the Indian territory west of the Arkansas. Afterwards, it came in my way unofficially to pass through the same region. While among the Choctaws there was pointed out to me one of that tribe, a thoughtful and valued Christian man, who had been much impressed by the appearance and counsels of the secretary when, through an interpreter, he had addressed a convocation of Indians. The man, not having a good view of the speaker, came to him at the close of the service, turned him round to the light, saying, 'I want to see your face so that I may know you at the resurrection.'"

When the services were concluded, the body was borne to its final resting-place in Spring-Grove Cemetery. This is in the northern part of the city, and, if we understand the matter rightly, is a kind of appendage to what has long been known

as the North Cemetery, though separated from it. Here he was laid beside his father and mother, the latter dying in 1854, at the age of seventy-eight, and the former in 1861, at the age of eighty-three.

Mr. Treat leaves behind three sons, — Mr. John P. Treat, engaged in the mercantile profession ; Dr. Alfred Otis Treat, who has been employed in missionary service in China as a physician ; and Rev. Charles Russell Treat, now pastor of the Second Congregational Church in Greenwich, Conn. In his earlier married life he passed through the sharp discipline connected with the loss of young children. Two died in early infancy. A son named for himself, Selah William, a child of peculiar promise, died when two years old, and his only daughter passed away at the age of seven.

Good men are of many types, and the church of Christ is made strong and affluent by the wide variety of gifts and graces in its individual members. Before Mr. Treat was chosen secretary of the Board noble men had filled this office, whose names we honor and whose memories we recall with peculiar pleasure : Dr. Samuel Worcester, Jeremiah Evarts, Dr. Elias Cornelius, Dr. Benjamin B. Wisner, Dr. Rufus Anderson, Rev. David Greene, and Dr. William J. Armstrong. They are all gone, except Dr. Anderson, whose venerable form is yet seen occasionally around the places of his former activities. How widely did these men vary in their native and acquired powers, and in the manner of their working ! There were characteristic features in each one of them, but the records of their separate lives and their individual work all serve now to enrich the Society in whose behalf they wrought, and, in a higher and broader sense, to enrich the Christian church itself. "Whether Paul or Apollos, or Cephas . . . all are yours ; and ye are Christ's, and Christ is God's." From these men Secretary Treat was as different as they were from each other. His name will add new grace and dignity to this honored roll. As years pass on, sacred remembrances will cluster around it, and he will more and more be recognized in his fitness for a special work as illustrating God's hand in Missions.

INCREASE N. TARBOX,

Boston.

RITSCHL'S CRITICAL HISTORY OF THE DOCTRINE OF JUSTIFICATION.¹

THE time has evidently come for a broader survey and a deeper analysis of the relations of the atonement of Christ to man as a subject of moral government and the recipient of salvation. From all that is said of the great work of Dr. Ritschl of Göttingen (most of it still in the original German), which has been the work of an average lifetime, — beginning in the author's university studies, and occupying his "whole attention, directly or indirectly, since 1857, save as hindered by official duties and personal affairs," — it seems likely that it will form the new starting-point for Christian scholars among us, when made entirely available in English. The first of the volumes was published in 1870, the last two in 1874. The "Biblical Material" of the doctrine forms the subject of the second (pp. 377), the positive unfolding of the doctrine that of the third. (pp. 598). An author of great reputation on such themes, yet too recent to be cited in our *Histories of Doctrine*, save by name as an essayist of 1857-1860,² will certainly attract attention among us ere long. Mr. Black, of Kirkcaldy, a pupil of Prof. Ritschl, and translator of his *first* volume, pronounces him, as a theologian, second to no German university instructor "in dialectic acuteness and broad historical grasp of reformed as well as Lutheran and pre-reformation dogma." The *Bibliotheca Sacra*, for January last, says of him, "We hesitate not to call Ritschl the leader of the school which now does, and must, take the front rank among students and expositors of theological thought." It characterizes his work, as a whole, as "an epoch-making book," that "must be translated." He is spoken of as "unfettered by the prejudices of traditionalists or of revolutionists." He deduces justification and reconciliation from

¹ A Critical History of the Christian Doctrine of Justification and Reconciliation, by Albrecht Ritschl, Professor Ordinarius of Theology in the University of Göttingen. Translated from the German, with the author's sanction, by John S. Black, M. A. pp. 605. Edinburgh: Edmonston and Douglas. 1872.

² e. g. Prof. H. B. Smith's additions to Hagenbach's Hist. Doct. Amer. Transl., 1872, Vol. II. 46, 149, 287.

"the essential principle of Christianity," as always held.¹ He does the "rigidly logical, scientific work on the central Christian doctrine, part of which the New England theology had done for us." The Scotch translation of Ritschl's first volume (*A Critical History*, etc.) has now been four years in the hands of English readers; and as it deals with the history of the doctrine abroad, which the New England theology has noticed but little, we propose to give in this article an analysis and summary of it as translated by Mr. Black.

The history of thought in the church upon this subject is traced in seventy-six divisions, distributed through eleven chapters. Chap. I is devoted to the views of Anselm and Abelard,—a criticism of each view and a comparison between them. Chap. II discusses those of Thomas Aquinas and John Duns Scotus, with a passing notice of Peter Lombardus on the Limits of Tradition. Chap. III continues the subject, with notices of the nominalists and the Mendicant Orders,—Bernard of Clairvaux, Francis of Assisi, the German mystics, Staupitz, Wessel, Von Goch, and Von Wesel passing in review,—and of the position of the Roman Catholic Church touching grace and merit. Chap. IV delineates the Reformers' doctrine of justification,—Zwingli, Luther, Melancthon, and Calvin. Chap. V contrasts this with the mediæval doctrine on one hand, and with that of Andrew Osiander.² Chap. VI is occupied with the Lutheran and Reformed views respectively, and those of the Anabaptists, Mystics, Quakers, of Socinus and the Socinians, and of the Arminians. Chap. VII sets forth the influence of the German theologians of the Illumination school in disintegrating the Church doctrine,—Wolf, Leibnitz, Dippel and Canz, Toellner, Eberhard, Steinbart, Loeffler, Henke, Semler, Gruener, with their half-orthodox opponents, especially J. D. Michaelis. Chap. VIII introduces Immanuel Kant, his opposition to the Illumination school on the philoso-

¹ The *Bibliotheca* adds that he has also shown how *all* doctrines can be constructed by the natural and legitimate use of interpretation and logic; and that it "is like bread to one threatened by a tyrant with starvation to receive a thoroughly logical investigation" of a great Christian truth like this.

² Professor at Nuremberg, 1522, at Koenigsberg, 1551; *Disputatio de Justificatione*, 81 Theses, 1550; *Von dem einigen Mittler Jesu Christo und Rechtfertigung*, 1551.

phy of ethics and religion, and the regress of his disciples to its views. Chap. IX traces the revival of Abelard's type of doctrine by Schleiermacher and his followers. Chap. X describes modern pietism, the school of Bengel, and modern Lutheran orthodoxy. Chap. XI delineates the relations of the speculative school of Fichte (J. G.), Schelling, Daub, Hegel, Marheinecke, Strauss, Biedermann, Weisse, and Baur to the subject.

So dense a course of thought, drawn out with characteristic German minuteness and abstruseness, needs to be recast as well as summarized for American use. The more recondite distinctions and allusions to the literature of the discussions are to us of less value than the general course of thought; and this, in another country than that in which these discussions were held, where so different a style of thinking prevails, will be all that the German history of the doctrine need furnish us as a basis for new and more exhaustive investigations of truth.

Ritschl starts with an introduction of twenty-one pages and three divisions, in which

(1.) The subject is defined. The centre of Christian theology is justification and reconciliation.

The title, "Doctrine of the Death of Christ," would not be broad enough for the survey he takes; that of "Doctrine of the Saving Work of Christ" would be too broad. Only the priestly office of the Redeemer is to come into view; yet this phrase is metaphorical, and cannot be admitted as a title in scientific theology. It is also an Old Testament expression, rather than New. Redemption is objectionable as negative, subordinate, and too much coupled with subjection to the devil.¹ Sanctification is appropriated to another use. The positive bearing of the saving work of Christ on the human will must be brought out. The whole title of the subject would be the *moral effects*²

¹ An overreaching of the devil, inconsistent with God's justice, is also implied.

² Those familiar with the speculations of Young, Bushnell, Campbell, and others will notice hereafter how broad is the meaning of Ritschl in the phrase "moral effects." If I were to criticise it at all, it would be to question whether relating to *will* is all it should include. "Man loves what God hates and hates what God loves" is the Boston Monday lecturer's statement of the need of rec-

of the life, passion, death, and resurrection of Christ towards the founding of the church. Here justification and reconciliation are essential and chief; and both, as the Reformers held, are Christ's direct operations, not secondarily or indirectly dependent upon His doing and suffering. God's reconciliation with men is to be found in the manifestation, life, and obedient suffering of Christ. The direct saving efficacy of this action and passion works both ways.

(2.) The examination of Baur's special treatise (1838), and Dorner's more general one on Protestant theology (1857), need not detain us. Neither of them gives a clear, continuous clew to the subject before us, and they hang it on a merely metaphysical, not an historical, string.

(3.) Necessarily this investigation confines itself to the Western Church alone. Only there were reconciliation and justification developed with method. The Greek Church — John of Damascus, eighth century, and Nicolaos Kabasilas, fourteenth, are instanced — wrought out nothing. The Western thinkers were hampered by no decisions made to hand.

(4.) We begin with the Middle Ages, in which different theories figure as complementary to each other, problems of the school and not yet of the church, and with Anselm (1034-1109), comparing with his statement the opposing view of Abelard (1079-1142). The mediæval interest in the subject arose from the fact that on it turns the question whether Christianity belongs to school and sect, or is a broad, common basis of religious and moral life. There is now a misdirected partiality for Anselm's theory, which was never made a model in the Middle Ages or in the Reformation,¹ and to which Abelard's was preferred under the influence of Peter the Lombard. The former treats a legal reconciliation of God, but as related to the moral judgment; the latter, man's reconciliation on his part, with its bearing, however, on God. The former (*Cur Deus homo?*) appeals to reason; the latter (on *Ep. Rom.*) to Scrip-

onciliation, and he makes affection an element of faith. Some time we shall learn to apply the concept of the mind as a unit to theology, discover the complex nature of religious experiences, and affirm that the whole soul is in sin and in salvation, and in every personal act that has to do with either.

¹ For somewhat different representations, see Bushnell, *Vicarious Sacrifice*, Intro., pp. 15, 19.

ture. Both reject the theory of a ransom from the devil, and Anselm selects God's will to punish as that from which men are redeemed by the Divine value of the person and passion of Christ.

The *honor* of God requires punishment, and forbids Him to forgive out of mere pity. Any satisfaction in place of punishment must be according to *justice*,¹ which requires amends for sin, or the restoration of God's honor. Ceasing to do despite to His honor is not enough: something in excess of mere duty, something He could not constitutionally have demanded, is needed to compensate for previous neglect and sin. Man cannot furnish this, the God-man can; and as man should, God as man must. But it must be voluntary and beyond the category of duty, and embody the value of the Personality that outweighs the universe. This Christ's death, for the honor of God, does, and is more than equivalent to the due of sin. But men must not go on sinning; they must be influenced by Christ's death to righteousness, and surrender of their own lives to God.

(5.) Anselm's notion of *satisfaction* to God's glory and justice is that Christ's death secures His glory in the righteousness and blessedness of men, but through justice, which implies an equal footing between them. This cannot exist, and here Anselm breaks down. Injury to the honor of a sovereign is a public crime, not violation of private, personal right. Satisfaction must be, not an external payment, but a moral, personal act. The analogy of blood-money (*wergeld*), in the German criminal law of Anselm's time, does not hold; but a personal act of Christ in satisfaction would come within his vocation as God-man. In Book II. 19, Anselm substitutes *merit* for satisfaction. In respect to this, God saves men who follow Christ in self-surrender as a reward to Christ, rather than for His own glory's sake. This transfers the question from forensic to ethical grounds.

(6.) Abelard starts with Rom. iii, 22-26, and the idea that by Christ's suffering and death men are drawn into such love to God and man as forms a bond of union with God and the ground of forgiveness. Why God took this way, when He

¹ See Bushnell, *Vicarious Sacrifice*, Introd., pp. 15, 19.

might have reconciled us at less expense, Abelard does not say. He conditions salvation, as does Anselm, upon the free, reciprocal love of believers; he makes Christ our representative before God, as well as God's before us. While Anselm makes his death efficacious for the race,¹ Abelard makes both His life and death efficacious to the elect. He rests upon slight exegetical grounds, but gives a richer moral motive for making men blessed than Anselm in his notion of Christ's merit.

(7.) Peter Lombard (*Book of Sentences*) puts aside entirely the idea of *satisfaction*, and gives chief importance in reconciliation to the *merit* of Christ. He restores the idea of redemption from the devil, but through liberation from sin. Like Abelard, he shows that God's love in Christ's death begets counter-love in men. He repudiates any appeasing of the Father's wrath.² God loved us from eternity. Yet he hints that Christ bore our punishment. By His righteousness He stood as close to God, as He did to men by suffering and dying. By virtue of the union of the Divine and human He reconciles; some other method was possible, but none better supposable.

(8.) These points are recognized by Thomas Aquinas, and that of satisfaction besides, which brings the relation of the passion to God into the foreground, but this is shapen with reference to God's purposes in the world as a contingent object, neither incarnation nor the death of the God-man being more than relatively necessary. Satisfaction is not necessary, and God could forgive without (*contra* Anselm), and yet be righteous. His good pleasure is superior to all things. (Duns Scotus carries the idea of His arbitrary freedom still further.)

(9.) Thomas seems to have wavered between the notion of sin as infinite and sin as finite, but regards Christ's satisfaction as perfect, and available for men because He is the head of the church.

¹ *Contra*, again Bushnell, pp. 20, 22, also 26, where the superfluosity of His death to duty and to redemption severally are confounded. Also, the representation made there of Neander's view of Anselm, *Church History*, needs to be supplemented from his *Hist. Dogmas*, "Death came upon Him as a divine ordinance, to which he surrendered Himself, since He completed His obedience by suffering," — Ryland's Trans. *Bohn*, II. 517.

² Cf. Augustine, *De Trinitate*, XIII. 11, 16.

(10.) By virtue of His Godhead and the extent of His suffering, and the voluntariness of His passion, Christ rendered more than was needed. Here Thomas escapes Anselm's inconsistency, but he departs from the equivalence implied in satisfaction, and here brings in merit again. His conception is a merit for men; Christ's suffering removing obstacles to its efficacy. Man, as the subject of grace, can only have merit *de congruo*: Christ has merit in his behalf *ex condigno*. In this His whole life, as well as the spontaneousness of His passion, is taken into account.

(11.) Duns gives us a more logical, rounded, and consistent doctrine. He regards sin as strictly finite. He regards merit as incapable of being tried by a legal standard.

(12.) As Christ did not suffer in His divine nature, His merit is finite, but is "good just to the extent to which it was accepted by God as such," *e. g.*, for an innumerable number of sinners. But it is limited to the elect. It secures to them not merely the negative benefit of forgiveness, but grace and glory. It lays a foundation for the spiritual development and security of the church.

(13.) Duns regarded the whole work of Christ as contingent, not necessary. Adam might (supposably), by grace, have loved God after sinning and been forgiven. There is some connection between Thomas's doctrine and that of the Reformation on satisfaction and merit, and some between that of Duns and Socinianism; but no influence of the mediæval school upon that of the Reformation appears, save in the formal reception of the ideas of satisfaction and merit.

(14.) The limitation of the effect of the God-man's work now comes into view. Abelard, more directly than those who followed Anselm, connects the spontaneous moral action of the elect with reconciliation, as well as with God's special grace. These two elements go together in the mediæval doctrine. God makes righteous the unrighteous man, and really or substantially changes him. Augustine had recognized the spontaneous activity of man as subordinate to grace. The schoolmen fixed the relation between the two. Thomas begins with defining freedom. Man is master of his own actions in contemplating an end in them (ultimate end), but God guides

here, while blessedness is secured by human activity. The will stirs up all the faculties, but under the Universal Cause, whose influence here is grace. This is necessary because blessedness in God is an end beyond man's natural activities. As before the fall as to the good of *virtus acquisita*, so since as to *virtus infusa*, whose ground is love. This grace does not come by merit. It is both *operans* and *co-operans*, the former in our inward acts of will, the latter in outward ones. An impulse from God starts the free will even, whereby grace is appropriated. Here justification includes the regulation of our spiritual powers by the divine wisdom and love. Through the forgiveness of sins alone can this regulation come, and forgiveness from God's love. Righteousness is, however, often treated as the direct effect of God's movement upon man.¹ Four points, therefore, in justification, — the infusion of grace, the free will moved toward God by faith, the free will moved *vs.* sin, *remission of guilt as its completion*. The original momenta of the idea are thus reversed at the end of the discussion. Grace is the form of the principle of justification, will the matter; but will is the form of human experience, grace the matter. One is the religious point of view, the other the empirico-ethical; but everything depends on the prominence we give to either view. Thomas does not give free will full justice, — not so much as Augustine,² nor does he connect Christ's satisfaction and merit with justification as he should. He follows the Lombard (*Sent.*) in taking this last first. He makes too much of sacraments as instruments of grace.

(15.) Duns Scotus opposes the Lombard with foreordination as the cause of a new habit of soul and the source of all human merit (*grati habitualis*). He treats forgiveness as preceding the bestowal of grace, but only as an indifferent circumstance. The abolition of guilt is negative and ideal; grace works a positive change. Not connecting this view with Christ's merit directly, Duns is yet in harmony therewith, for

¹ The Fathers commonly confounded justification with sanctification, Ambrose perhaps least. — Milner's *Church Hist.*, I. 355. Phila. Ed. 1835. Cf. on Augustine, 449. The doctrine had "gradually sunk from Justin's day," to Cent. VIII.

² From Augustine the Reformed ideas of original sin and predestination are traced, but he is really the source of mediæval, Western Catholic doctrines of grace and freedom, etc.

on its account guilt is abolished and grace bestowed. Duns surpasses Thomas in logical accuracy and in practical interest in the spontaneity of man. William of Occam and Gabriel Biel show the impulse Duns gave to the nominalists, bringing justification and merit closely and with unsurpassed clearness together; but the nominalists brought out the view of merits *de condigno*, as subordinate to those of Christ. This, however, was not the current mediæval theology, it was the tenet of a particular school; yet

(16.) The broad Reformed distinction between justification and regeneration cannot be found in any theologian of the Middle Ages. The positions held on faith, etc., sound like the Reformed, but are entirely different. Justification is not *in order to merit*, but merit is ambiguous in Catholic doctrine. Grace really excludes it. High devotional frames always rose above it, and rested on grace. The views of Luther and Zwingli were a logical result of Catholic devotion before their day.¹

(17.) Bernard of Clairvaux even attempts to neutralize the conventional notion of merit by the exclusive one of grace. It is free will, indeed, that is the recipient of grace, free will that is saved by grace. Good acts of will are merits originating in grace. The entire practical Christian life is a continuous work of grace. Bernard intuitively seizes the twofold thought on which evangelical Christianity is practically based. But this is a temporary elevation. He recurs again to the Catholic idea of merit, but he disregards the supposition of Catholic opponents, that free will, moved by grace, merits continuance and increase of grace. Even what he holds about fasts, vigils, etc., does not bring him to this supposition, nor does the recommendation of fasting as means of averting eternal punishment. He says, in paradox, that the humility which renounces all claim to merit, and trusts in God alone, is the only merit which has any value; and mercy is with him the sole ground of confidence that we are, in our imperfection, in a state of grace. Here he even meets Luther. Also in his view believing confidence as the channel of mercy. (Cf., for figurative language here, Zinzendorf.)

¹ Cf. what Milner says on Luther's *restoring* the true forensic sense, which had been "*misunderstood* as though it meant *infused* habits of virtue," etc.

(18.) Although Bernard's influence runs through the Middle Ages, these views of his are not prominent. The mendicant orders diverted the stream. Asceticism revived Anselm and Abelard. Its preaching, through the tertiary orders, spread widely; its mysticism, however, checked the notion of merit and ran itself out. Francis of Assisi, in his religious life, touches Bernard, and so do Antony of Padua and John Tauler in certain expressions. But the mystics did not anticipate the Reformed view of justification, for they held that it consists in the infusion of love, and they acquiesced in Catholic methods of thought and action. The Anabaptists, rather, are their successors.

(19.) Staupitz, who came after nominalism had acted on mysticism, is Luther's true master. He separated from the mystics. He held with the schoolmen that one is merged with God in perfect love only after death. God rewards for merit with blessedness, but all merit is His own work. Our works are of Christ, and reward is not of debt. Providence, justification, and glorification are all of grace. Hope rests not on our love, but upon God's. We can take no precedence over Divine mercy. With Staupitz agrees John Wessel. It is not our faith that is our righteousness, but the purpose of God, who in Christ's sacrifice accepts ours. Wessel relies upon the cross alone, and God's gracious purpose in it. Ullmann represents John von Goch and John von Wesel (as well as Wessel) as anti-Catholic,¹ but this was merely in respect to vows and indulgences, not in regard to theology. Savonarola, Wycliffe, and Huss are, in like manner, misrepresented.² The realists of the mediæval church, as against the nominalists, conceived justification and faith differently from the Reformers; and the Reformation did not spring from its own doctrine.³

(20.) Only in its high devotional frames did Catholicism reach the renunciation of merit, yet as nominalism and the

¹ *Reformers before the Reformation*, Clark's Transl., Edin., pp. 29 seq. 291 seq.

² By Chas. Meier, in biog. by Lechler, in Herzog's *Real Enc.*, and by Krummel, in *Hist. Bohem. Ref.* Yet one quotation from Savonarola, *Expos.* 31 Ps., is in the vein of Bernard. Wessel and Staupitz belong with the other Augustinians and realists, not with "Reformers before the Reformation."

³ Ritschl says elsewhere that "systems of doctrine are not causes, but rather effects of church reformation."

monkish righteousness by works went down, it approached Augustinianism. The Pelagianism which the Reformers charged upon all scholastics was held by nominalists only, while the *theological* opponents of the Reformers were realists. The Reformation sought to reconcile the doctrine of justification with the experience of grace, and to distinguish the former from regeneration. In the Roman Catholic Church, following the decrees of Trent, justification by merits and grace are held in contradiction to each other, and universal Christian truth is sacrificed. The directions of its ecclesiastics to the dying contradict the Council of Trent. Hence the proverb in Wurtemberg, "Every Catholic becomes a Lutheran before death."

This brings us to the principle of the Reformation.

(21.) The exclusively objective view of justification falls off, and Luther, emphasizing it as the "one article," makes it subjective. Christ's merit is taken with it into one view. The Roman doctrine, on the contrary, is one of outside machinery. The two doctrines are utterly diverse. With the Reformers the Holy Ghost becomes the author of our good works, which come *after* Christ's merits, — after faith, justification, imputation. Some of Luther's followers made his doctrine unintelligible by treating it objectively, and then the pietists made it subjective anew in an unchurchly spirit. (Moreover, the restoration of Luther's standpoint in the nineteenth century avoids neither the distorted view of the pietists nor that of the scholastics. The logically necessary development is lost.) But the Reformers went neither with the sects nor with the schools, yet, on the other hand, had no wish to found a new religion, though as individuals they set themselves against the course of the church and of theology up to their time. They kept the ground of the church still. The *idea* of the church universal was prominent with them. Of that church they claimed always to be a part. They are not to be confounded, moreover, with Socinians and Anabaptists. They never admitted that they were heretics as these were.

(22.) Where the Reformation prevailed, — in Germany and Switzerland, — the pretension of the Roman Church that *she alone is the Christian community*, did not hold as elsewhere. This made it possible for the Reformation to prevail. The

relations of Church and State favored the maintenance of the views of the Reformers while they sought not to establish a new society in the empire, as did the Anabaptists, and adhered to the doctrine of the Trinity, which the imperial edict of 380 A. D.¹ (the first of the Justinian codex) had made the basis of public law. To all who accepted and met this as a test, the empire gave a certificate of membership in the Christian church. Moreover, princes and rulers could but make common cause with the Reformers as living Christians, and their appeal to a General Council, in renouncing the pope's authority, was a shield to them. They had no thought of removing the church from its place in the scheme of salvation. They held that the whole exists before the parts, and that the individual comes to possess faith and be in a state of salvation only as a member of the church. Luther and Zwingli agreed in this, though not in the exercise of civil rights by the church. Luther's error on the real presence grew out of this. Only at the last did the Reformers base the Trinity on Scripture alone, while its place in public law was the ground on which the State punished heretics, like Servetus and Campanus, who denied it. The State fell back on the imperial edict (*Gratian*). It was *the church* Luther and Zwingli essayed to reform, — the one by the use of the right understanding of justification, the other by that of the authority of the Word of God, and alike they reinstated grace.

(23.) From Chemnitz's testimony and Luther's sermons and tracts, the latter's idea of justification is clear. Chemnitz shows that the very point in dispute with the papists was whether good works after regeneration, or the satisfaction of Christ before, justifies. Luther (1515-1517), always remembering that he is preaching and writing to the church, and not to unconverted sinners, sets forth justification as the regulating principle of the entire Christian life. Assuming that those he addresses are striving for good works, Luther shows ever their imperfection and the folly of confidence in them. But Christ fulfilled the law we have been able only to break. Striving for our

¹ *De Summa Trinitate et fide Catholica*. The omission of this doctrine by Melancthon (*Loci Communes*) and Farel (*Sommaire*) is only evidence of its being unquestioned. Formal confessions, e. g., of Augsburg and Smalkald, include it.

own good works, and neglecting Him, only increases our unrest of soul. The law cannot justify, but Christ will if we cling to Him and become like Him. We are "consciously sinners," though "unconsciously righteous"; sinners in actuality, but "righteous in hope"; in ourselves sinners, "but righteous by the imputation of the merciful God." So Bernard, Staupitz, Wessel. Their emphasis and his were placed differently, — theirs on the extent of the work of grace, though immeritorious, his on the imperfection and lack of value in its fruits; but he did by no means overlook the fact that faith receiving justification is the instrument of producing the active Christian life. "Where Christ is present, all can be won. *Faith attains what the law enjoins.*" He must needs take this double view in order to secure for gospel good works that unconstrainedness which distinguishes them from law righteousness. "Faith supplies the spontaneous impulse to well-doing."¹

(24.) Compare the Romish notion of penance here. To this indulgences are but in theory an appendage. Luther overthrew penance by logical deductions from justification by faith. Penance is of law and mechanical, justification of grace and free. Penance leads to despair, as Luther personally well knew, justification to assurance of hope. He joined Augustine in insisting that the sacraments are effectual, not because they are received, but because they are received in faith.² All hope of forgiveness in useful penance even must rest on faith in Christ's promise. In all this Luther was denying repentance as a legal work. Distress in a Christian on account of sin is to be taken as evidence of a gracious condition. Penitence from legal fears but makes men hypocrites and worse sinners. Faith, therefore, as working repentance, is the Christian recognition of our dependence upon God in ethical respects. But to operate easily, and, as it were, spontaneously, the believer should feel that he is within the church. He continues in the love of goodness, even when he falls into sin. His faith, being not of understanding only, but of will

¹ Once the imputation of Christ's righteousness is made to depend upon its actual infusion, but this is to be counted a mere inconsistent lapse into Catholic doctrine, for before the Reformation controversy Luther had invariably represented imputed as preceding imparted righteousness.

² Even repentance is represented as not so necessary as faith.

also, carries repentance through his Christian life. But justification, being capable of expression only as a divine sentence or declaration concerning a sinner, herein must be sought the solution of the moral difficulty and hopeless logical contradiction which present themselves in real repentance as conceived by Luther.

(25.) Zwingli essentially coincides with Luther touching the justification of believers, but this is not the fundamental ground of union, nevertheless, between them and their respective followers. The *doctrine* is not the common palladium of the Lutheran and Reformed confessions. It is the lever they used in common in reforming the church. We must go back of it to the believer's practical religious verdict upon himself (not forward to the use made of the lever) to see how Zwingli and Luther were at one. Christ is our righteousness, says Zwingli, and our righteousness is not founded on works of our own. Christ alone is the fully satisfying ground of salvation. Hence, mediation of saints is worthless, — a point Luther did not treat in this connection. Hence, too, we must ever despair of perfection in the flesh. "We are made free from the law, not in order that we may no longer do that which God commands and wills, but we are more and more set on fire with the love of God . . . so that we do what God wills. The believer fulfils the commandments, not by his own strength, but because God works in him love," etc. So faith quells the anxiety of conscience, and renounces at the same time all merit of works; that self-knowledge of sin which leads to despair, as well as assurance of God's pity, is wrought in us by Christ, and these are common to all believers.

(26.) The principle of the Reformation, therefore, is *not alone justification by faith alone*, as matter of subjective consciousness, but this taken with the objective conception of the church as a divinely founded community. It is the thought of the certainty of salvation in the individual believer along with the thought of the community of believers under Christ. With both Zwingli and Luther the latter element is as prominent as the former. What is chief in the final result must also be thought of in the first principle, viz., the evangelical idea of the church. Luther's doctrine of the supper, and the

stress he laid upon it, show this ; he did not get these from justification. *Luther's theological first principle is, the abiding revelation of love as the essence of God in Christ ; and this is Zwingli's also.* They must needs first set His true work of justification against the error of meritorious works in the believing individual; and then against those corrupt institutions in the Christian community which deprived it of its proper character as the community of believers, the persons set apart to holiness by God. So the counter movement in the Roman Church aimed to recover the power of penance and the confessional. For the overthrow of these, justification by grace was used as the most powerful lever. Martin Boos disappeared, and left no trace in the Roman Church (1762-1825), though he attained justification, and preached it with such saving power, because fellowship with true believers was with him subordinate to fellowship with the Roman Church. Combined with this error the article of the "standing or falling church" was not enough to make Boos a Reformer.¹

(27.) If the *doctrine* alone had produced the Reformation, Melancthon would have made it prominent. But he does not, and when he touches it combines with it the churchly idea, as do others. They all held that the working of law and gospel for salvation takes place within the church. With them all, the attitude of the subjective religious consciousness was the spring of reformation, and none of them united logically the work of the Holy Spirit in producing good works, under the gospel, with the merits of Christ. Luther seems to have felt a lack here. He leaned away from Melancthon towards Osiander's (later) view a little in consequence. It was want of dialectic power that prevented Melancthon, when once he tried to show that, somehow, good works are, after all, necessary to salvation, from working out any consistent and tenable view. So on the question, *when* does God justify and bestow the Spirit?

(28.) The Reformers, however, agreed that the Holy Ghost and faith are needful in order to the law's working repentance.

¹ A discussion here of minor differences of Zwingli, and of misapprehensions of his positions and Luther's by Stahl and the modern exclusive Lutherans, is omitted.

No one can discern and lay to heart the wrath of God on account of sin, *as expressed in Christ's vicarious suffering*,¹ unless at the same time, with very special faith, he sees the divine worth of Christ, making it impossible for him to deserve death or to be overtaken by it in a merely incidental way.² But in consequence of the controversy between Melancthon and Agricola, Luther entirely abandoned the idea of saving faith necessary to law-repentance, and even to the *contritio* implied in penance by him. So was the idea that congregations are composed of Christians abandoned.³

(29.) Although Calvin's thought took a different direction from Luther's and Melancthon's, it held common ground, as the Heidelberg catechism shows. The subjective consciousness of justification is the starting-point, and this as based alone on the perfect work of Christ. As long as Christ is merely objective, He does not save. His redemption is applied by the Holy Ghost and appropriated by faith, and the church is prior to all this. Though not reaching the clear statement of Thomas Aquinas, that Christ redeems and obtains merit *as Head of the Church*, Calvin's meaning, as also Zwingli's, points that way.

(30.) Justification with Calvin precedes regeneration. This denies all value to works; this prevents alike despair of salvation and self-righteousness. Enlightenment by God's spirit is made only means, not ground, of forensic justification. The believer gives himself a sinner's place even while he knows himself to be justified through Christ, and saving union with the church yields no merit. On one point Calvin separates from Luther and Melancthon. He goes with Agricola (and

¹ This qualification leaves the New England doctrine of conviction of sin as the proper work of the law by itself undisturbed, whether the preaching of Christ can produce *more* conviction of sin or not.

² The phraseology here is almost entirely Ritschl's, — the last words entirely his, — and discloses that long before the "moral view" of the atonement, under Dr. Bushnell's hands, had reduced Christ's sufferings to an incident of his holy exhibition of divine character in humanity, this idea of them was considered insufficient to produce repentance, not to say gospel and saving faith.

³ In a note here, Ritschl shows how a grave German professor, in an abstruse discussion on the history of doctrine, can allow himself in pleasantries. Of the Reformers' mistake in respect to the "common rude man," he says, there comes with it "the evil consequence for theology, that the 'common rude man,' in all sorts of shapes and guises, holds himself exempt from paying any heed to the scientific theology that does not suit his prejudices."

Luther's first discussion) in tracing repentance to gospel faith ; yet he makes the law co-operate at first in it, — but the gospel produces that *pœnitentia*, which runs through the whole regenerate life to its end. In the second and third editions of his *Institutio*,¹ along with a change of matter and arrangement, he explains this Christian *pœnitentia*. If a work is done in many by alarm of conscience before they have experience of grace, this initial fear only illustrates the variety of ways in which Christ *prepares* men for striving after goodness. Ordinary education prevents this as a universal preparation, but on this point there is obscurity in Calvin. If repentance be occasioned by the gospel, one might expect faith in the gospel to be recognized as its subjective root ; and yet, since the latter is empirically represented as the conclusion of repentance, its subjective motive is defined only as true and sincere fear of God. This is explained by the fact that, in his empirical treatment of the matter, Calvin has in his eye the initial appearance of *pœnitentia* in the case of one who turns to Christ for the first time, and on this presupposition forthwith extends *pœnitentia* to the whole life, without asking whether the subjective motive does not afterwards change.

Grinnell, Iowa.

GEORGE F. MAGOUN.

[To be continued.]

¹ 1539-1559.

HARRIET MARTINEAU'S AUTOBIOGRAPHY AND
MEMORIALS.

HARRIET MARTINEAU was very far from fulfilling those ancient conditions of human well-being,—a sound mind in a sound body. Partially or totally deficient in three of the five senses, tortured with bodily suffering from the period of her earliest childhood, living for twenty years or more in the expectation of death, her physical conditions were precisely such as would be least favorable to healthy development. Rare as were her intellectual powers, and astounding as were the results she accomplished in various fields of labor, it is impossible not to see that her mind was so warped and turned by the unhappy influences to which she was subject as to be deprived of symmetrical development, and to be made almost morbid in some of its conditions. Take a sensitive nature, feeling keenly its own deficiencies, and contained in a frail and diseased body, and permit it to be set down among unappreciative people, to be subjected to a constant process of introspection, and to contemplate nearly all human associations with a shrinking amounting to terror,—what can be looked for but a dwarfing of the affections and an abnormal growth of the mind? The story of Miss Martineau's childhood and girlhood, as told by herself, is unspeakably pitiful, and supplies the key to much that was harsh and unlovely in her maturer character.

Of the two volumes of her *Autobiography and Memorials*, the first and about one fifth of the second are occupied with the autobiography, which was written at the age of fifty-three, when her physician had warned her that she must expect death at any moment; and the memorials, which fill the remainder of the second volume, are written by Mrs. Mary Weston Chapman, who made the acquaintance of Miss Martineau on the occasion of her visit to this country in 1835, continued her dearest and most trusted friend for the remainder of her life, and was made her literary executor. They supply much interesting material concerning the history of Miss Martineau's later years, and, taken in their connection with the

autobiography, complete, as satisfactorily as could be expected, the story of her life.

The autobiography is divided into six periods: the first, extending "to eight years old," contains her singularly clear recollections of her childhood; the second, extending "to seventeen years old," recounts her home and school life; the third, extending "to thirty years old," tells the story of heavy afflictions and losses which befell her, and gives the circumstances attending her first appearance in print; the fourth, extending "to thirty-seven years old," is crowded with the record of her life in London, her literary struggles and successes, her intercourse with men and women eminent in letters, philosophy, science, and politics, and her observations of American life and society; the fifth, extending "to forty-three years old," describes her illness, and her restoration by mesmerism; and the sixth, extending "to fifty-three years old," recounts the events and phases of one of the most eventful decades of her life, and presents her to us, at its close, calmly contemplating death, and taking what she supposed to be her last view of the world and of life.

There is something very remarkable in the keen analytical power which enabled Miss Martineau to look back over all her past life and contemplate herself in various stages of growth, and under various conditions of activity and suffering, with as much calmness as if she were writing of the heart and life experience of some one else. She is very searching in her self-judgments as well as in her judgments of others, and does not hesitate to pronounce condemnation of her own faults and failings; but in spite of her calmness and attempted impartiality, there are traces of strong emotion and fathomless regret, and the reader has at times as uneasy a feeling as if the process of vivisection were going on before his eyes.

Miss Martineau's recollections of her childhood were curiously vivid; and one cannot resist the conclusion that the memories of her early life and the reflections of her maturer years were so entangled that she was not able to entirely separate them. She represents herself as morbidly religious, even in her early childhood. When two years old she was intrusted to the care of a Methodist family, and came home

"the absurdest little preacher of her years" (between two and three) "that ever was." "Dooty first and pleasure afterwards," and "Never ky for trifles," she mentions as among the favorite maxims of this infantile period; and almost as soon as she could join letters, she folded sheets of paper into a little square book, and copied her beloved maxims therein. She has a recollection of "toddling" as an infant, and recalls the uncertain step; remembers the impressions of touch at the age of two, gives several incidents that occurred at the age of three, and describes a dream which oppressed her fancy at the age of four. At this latter period, however, she was "getting some comfort from religion," and she lifted her baby brother surreptitiously from the crib early one morning, stood him up on the window-sill and "talked very religiously" to him. Being afraid of everybody, suffering from real or fancied slights, and brooding over her childish griefs, she contemplated speedy deliverance from her troubles, and at the age of seven she tells us "the temptation to suicide was very strong." One day she went to the kitchen to get the great carving-knife to cut her throat, her feeling being that she "would make somebody care" about her in some sort of way at last, and that God "would not be very angry" with her for making haste to Him when nobody else cared for her. In explanation of these strange moods, and of much that was cheerless and dreary in her childhood, it should be said that from infancy she was subject to indigestion and kindred troubles, which oppressed her by day and plunged her into nightmare terrors at night. She says of her disposition at this period, "It is evident enough that my temper must have been very bad. It seems to me now that it must have been downright devilish, except for a placability which used to annoy me sadly. My temper might have been early made a thoroughly good one by the slightest indulgence shown to my natural affections, and any rational dealing with my faults. . . . I had no self-respect, and an unbounded need of approbation and affection. My capacity for jealousy was something frightful. . . . Nobody dreamed of all this, and the 'taking-down' system was pursued with me as with the rest, issuing in the assumed doggedness and wilfulness which made me desperately disagreeable during my

youth to everybody at home. The least word or tone of kindness melted me instantly in spite of the strongest predetermination to be hard and offensive. As far as I remember, my conscience was never of the least use to me; for I always concluded myself wrong about everything, while pretending entire complacency and assurance." We get a glimpse of her intense self-consciousness and morbid religiousness in her admission that when attending chapel services, at the age of six, she busied herself with vainglorious dreams, and "used to sit staring up at those windows and looking for angels to come" for her, and take her to heaven, "in sight of all the congregation." At this time she had "a prodigious awe of clergymen and ministers, and a strong yearning towards them for notice," and a remnant of the feeling she was conscious of in mature life, though she couples this admission with the statement that she was "radically convinced that the intellectual and moral judgment of priests of all persuasions is inferior to that of any other order of men."

As we follow Miss Martineau's recollections through the second period, which takes her to the age of seventeen, we find the tendencies of thought and feeling which marked her childhood strengthening all the way; and the passages which recount her religious experience are specially interesting. At the age of eight she undertook to draw off, tabulate, and arrange in a book the various Scripture instructions under the heads of the virtues and vices. Among the pernicious influences of this period, she places "the practice, necessarily universal among Unitarians, of taking any liberties they please with the revelation they profess to believe"; and she says sharply, concerning it, "The shallow scholarship of the Unitarian made its own choice what to receive and what to reject, without perceiving that such a process was wholly incompatible with the conception of the Scriptures being the record of a divine revelation at all; having begun to cut away and alter, there was no reason for stopping, and every Unitarian was at liberty to make the Scriptures mean what suited his own views." She was troubled much with theological perplexities, and at the age of eleven went to her older brother with questionings concerning God's foreknowledge and its relations

to human accountability. She accustomed herself to habits of confession, self-examination, and prayer; but her sensitiveness occasioned her so much suffering that from the age of eight to fourteen she tried in vain to pass a single day without crying. She writes of herself in this connection, "Of course my temper and habit of mind must have been excessively bad. I have no doubt I was an insufferable child for gloom, obstinacy, and crossness. Still, when I remember my own placability, my weakness of yielding everything to the first word or tone of tenderness, I cannot but believe that there was grievous mistake in the case, and that even a little more sympathy and moral support would have spared me and others a hideous amount of fault and suffering." At the age of nine we find her rejoicing in the advent of a baby brother, for the extraordinary reason that she could "now see the growth of a human mind from the very beginning." We have already adverted to her physical deficiencies, and any view of her life would be incomplete which failed to take into consideration circumstances which had so great an influence in shaping her character. She was wholly wanting in the senses of smell and taste; and she was afflicted with deafness, which grew upon her steadily and became the great trial of her maturer years. The narrative of her school experience, which fell within this period, of her acquaintance with her cousins, whose companionship aided and stimulated her, and of her love for her Aunt Kentish, the first human being she had ever met of whom she was not afraid, is very interesting, and reveals some striking phases of her character. It was at this time, while she was "at the height of her religious fanaticism," that on the occasion of the suicide of an acquaintance, she put away all doubts about the theological propriety of what she was doing "for the sake of the relief of praying for his soul." "Many times a day," she adds, "and with my whole heart, did I pray for his soul."

It was near the opening of the third period in her life that a decided change came over her religious views. Perplexed still with the old problem of God's foreknowledge, she laid strong hold upon the Necessarian doctrine, and found it "the key whereby to interpret some of the most conspicuous of the mysteries of life." Her views of prayer changed in conse-

quence. She at first drew the line at spiritual benefits, but at length abandoned all praise and all petition for herself or others, except the simple aspiration, "Thy will be done." The account which she gives of this transformation of her religious opinions is interesting, not only as shedding light upon her character, but as presenting very keenly and tersely what may be regarded as the chief weakness of Unitarianism. She says:—

"I suppose the majority of Unitarians still accept all the miracles (except the miraculous conception, of course), even to the withering away of the fig-tree. Some hold to the resurrection, while giving up all the rest; and not a few do as I did,—say that the interior evidence of a divine origin of that doctrine is enough, and that no amount of miracles could strengthen their faith. It is clear, however, that a Christianity which never was received as a scheme of salvation,—which never was regarded as essential to salvation,—which might be treated, in respect to its records, at the will and pleasure of each believer,—which is next declared to be independent of its external evidences, because those evidences are found to be untenable,—and which is finally subjected, in its doctrines as in its letter, to the interpretation of each individual,—must cease to be a faith, and become a matter of speculation, of spiritual convenience, and of intellectual and moral taste, till it declines to the rank of a mere fact in the history of mankind. These are the gradations through which I passed. It took many years to travel through them; and I lingered long in the stages of speculation and taste, intellectual and moral. But at length I recognized the monstrous superstition in its true character of a great fact in the history of the race, and found myself, with the last link of my chain snapped, a free rover on the broad, bright, breezy common of the universe."

In the years 1820–22 Miss Martineau's brother, her betrothed, and her father died; still she writes but briefly of this triple affliction. Although she speaks with some feeling of her lover's death, she considers that things chanced for the best, and, indeed, says frankly that she is "very thankful for not having married at all." She reasons that if she had had a husband dependent on her for his happiness, the responsibility would have made her wretched, while if he had not been so dependent upon her, she would have been jealous. We get a glimpse of the capacity for tenderness in her nature in her further remark, "When I am among little children, it frightens me to think what my idolatry of my own children would have been."

Her father's death, and the pecuniary losses which preceded and followed it, rendered it necessary for her to look for support to her own labors. Her first appearance in print had been at the age of nineteen, in the *Monthly Repository*, a Unitarian periodical. Now, at the age of twenty-five, she set herself seriously to literary pursuits. She wrote two or three short tales, for which she received some slight compensation, contributed reviews and essays to the *Repository*, and won a signal triumph by carrying off all the prizes offered by the Unitarian Association for three essays presenting Unitarianism to the notice of Catholics, Jews, and Mohammedans. At the time these essays were written, their success was a source of great satisfaction to her; but her maturer judgment pronounced the Catholic essay "ignorant and metaphysical," and the other two "mere fancy pieces"; and she adds, "If either Jews or Mohammedans have been converted by them, such converts can hardly be rational enough to be worth having." About this time, having prepared herself by an ardent and thorough study of Political Economy, she projected a series of stories illustrating the principles of that science. She had a strong conviction that such a work was needed. She resolved, therefore, in the first place, that she would do it; and next, that she would sustain her health under the suspense, if possible, "by keeping up a mood of steady determination and unfaltering hope." Her project met with little encouragement. She went from publisher to publisher without finding any hardy enough to risk the venture. At last she found one publisher, young and without capital, who offered her terms for the publication of the work by subscription,—the terms being of such a nature as to throw all the labor and risk upon her, and to reserve to him half of whatever profit might accrue. Even this scanty encouragement promised to fail her, as the publisher threatened to abandon the publication after the first two numbers, unless a thousand were sold in the first fortnight. She describes her feelings after hearing these hard conditions: "I set out to walk the four miles and a half to the Brewery. I could not afford to ride, more or less; but, weary already, I now felt almost too ill to walk at all. On the road, not far from Shoreditch, I became too giddy to stand without support,

and I leaned over some dirty palings, pretending to look at a cabbage-bed, but saying to myself, as I stood with closed eyes, 'My book will do yet.' This is a pathetic picture of the struggles of authorship. She sat up all that night to write the preface to the work which was destined to bring her money and fame, and went to bed at four, to cry herself to sleep. After a weary season of waiting, the work was published, and met with instant success. Thousands of copies were sold at once; congratulations poured in from all quarters; the entire periodical press came out in her favor, and social and political circles were profoundly agitated.

Thus far we have followed Miss Martineau through the period of childhood and early womanhood up to the time of her first literary success. We have left ourselves little space to speak of the long, laborious, and useful life which followed, crowded though it was with varied activities, marked by high aspiration and earnest purpose, and crowned with respect and honor. Finding it impossible to give a just summary of her eventful career, we have been compelled to select from the rich materials contained in these volumes such points as appeared to be the least generally known, and therefore the most important to relate. Harriet Martineau, the literary worker, the hard, downright thinker, the sturdy hater, the broad philanthropist, and the aggressive social and political leader, is a figure familiar to all who have followed the course of events in England for the last fifty years; but the influences which made her what she was, which shaped her character, which dwarfed her at one point and developed her at another,—these are matters which have been little known, but which are profoundly interesting. So also with the shifting phases of her religious feelings. These matters supply the key to problems of character otherwise insoluble. Taking it for granted that the work and career of the mature woman are reasonably well known to our readers, we have endeavored to supply, from her own singularly frank and searching revelation, the facts which reveal the formative influences of her life.

Miss Martineau's literary career in London, and the interest awakened by her works, resulted in making her the fashion of the hour, and brought her into contact with many eminent

personages. Her impressions of them she jots down with a free hand, and gives us interesting reminiscences or sharp criticisms of Robert Owen, Mr. Malthus, Mrs. Barbauld, Moore, Lord Brougham, Sydney Smith, Bishop Stanley, Lord Macaulay, Campbell, Bulwer, Darwin, Joanna Baillie, Allan Cunningham, Macready, Coleridge, the Brownings, Miss Landor, Miss Edgeworth, Miss Bremer, and a host of others. A chapter which will be found specially interesting to Americans, and to Bostonians most of all, is that in which she narrates her visit to America in 1835-6. This was when the abolition cause was at the height of its unpopularity, North as well as South, and Miss Martineau's pronounced anti-slavery views awakened against her a bitter antagonism, which manifested itself in many annoying and discourteous ways. These experiences she records with some sharpness; and they are matters of which the Boston of to-day can hardly be otherwise than heartily ashamed. Of eminent Americans, men and women, such as Everett, Clay, Calhoun, Webster, the Sedgwicks, Margaret Fuller, N. P. Willis, and the Emersons, she writes very keenly and not always justly. The succeeding chapters, especially those which relate to her literary work and its methods, to her long illness and recovery through mesmerism, and to her religious views and her final complete severance from the Christian faith, are deeply and not infrequently painfully interesting. She says of herself, "My life began with winter, burst suddenly into summer, and is now ending with autumn,—mild and sunny. I have had no spring; but that cannot be helped now." Again we find her, in the concluding passages of her Autobiography, writing down her views of life and death. There she ended, for she had no faith in immortality. She says, "I am frankly satisfied to have done with life. I have had a noble share of it, and I desire no more. I neither wish to live longer here, nor to find life again elsewhere. It seems to me simply absurd to expect it, and a mere act of restricted human imagination and morality to conceive of it. If I am mistaken in supposing that I am now vacating my place in the universe, which is to be filled by another,—if I find myself conscious after the lapse of life,—it will be all right, of course; but, as I said, the supposition appears to me absurd." That

she held these views tenaciously during the more than twenty years of life which followed, during which time the prospect of death became increasingly familiar to her, is plainly shown by a letter which she wrote to Mr. Atkinson, May 19, 1876, about five weeks before her death. In this she says, "I cannot think of any future as at all probable, except the 'annihilation' from which some people recoil with so much horror. I find myself here in the universe, — I know not how, whence, or why. I see everything in the universe go out and disappear, and I see no reason for supposing that it is not an actual and entire death. And for my part, I have no objection to such an extinction. . . . I have no wish for further experience, nor have I any fear of it. Under the weariness of illness I long to be asleep; but I have not set my mind on any state." Although Miss Martineau, if living, would resent such a conclusion as the extreme of insolence, we cannot but feel that there is something unspeakably dreary and pitiful in these views. Contrast with these expressions the words of Paul the apostle, — whose life, in its intellectual compass as well as in its moral bearings was vastly grander than Miss Martineau's, — and who, looking back, as she did, upon life, and forward upon what is to be, wrote jubilantly, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." The contrast carries its lesson with it.

Mrs. Chapman's "Memorials" occupy about four hundred and sixty pages of the second volume. They serve a useful purpose, not only in filling out the interval between the point where Miss Martineau completed her Autobiography, and the time of her long-deferred death, but also by supplying some interesting matters relating to the periods covered by the Autobiography, but not contained therein. Miss Martineau, as indicated in the introductory chapter, placed a strict prohibition on the posthumous publication of her letters, so that there is much less material of this sort than might be wished. The obituary notice published in the *London News*, and contributed in anticipation of her death by Miss Martineau her-

self, is given here, and is as remarkable a piece of self-analysis as was ever penned. A very unpleasant chapter, to our thinking, in this portion of the book, is that entitled "The Life Sorrow," in which Mrs. Chapman tells the story of the estrangement between Miss Martineau and her brother James. This was occasioned by the publication of "The Letters," by Miss Martineau and Mr. Atkinson, — a book in which the authors distinctly severed themselves from all the principles of the Christian faith. Her brother James, in the *Prospective Review*, denounced the book and its teachings unsparingly, in an article entitled "Mesmeric Atheism." There is no evidence that this review was written from any other motive than a high conviction of duty, and there is every reason to believe that the duty was a painful one and undertaken with reluctance; but Miss Martineau, so severe in her strictures upon others, could not brook such criticism upon herself, and her brother was, as Mrs. Chapman expresses it, "placed in the same category with the defamers of old times whom she must never again meet." Mrs. Chapman, in her chapter on this painful subject, suffers herself to be led, by her enthusiasm for Miss Martineau, to hint at a very unworthy motive for her brother's course, quoting the opinion of some who believed that "masculine terror, fraternal jealousy of superiority, with a sectarian and provincial impulse to pull down and crush a world-wide celebrity, had moved to this public outrage."

Such a character as that delineated in these pages, so strong and self-reliant and many-sided, so clearly revealed and yet in the last analysis so difficult and baffling, constitutes a fascinating subject of study. It is worthy of notice, though at first thought it may seem paradoxical to say it, that the sensitiveness and timidity of her earlier, and the arrogance of her later, years had a common root in one dominant quality of her character, her sublime egotism. The feeling that she was the centre of observation, and that her acts and movements engrossed the attention of all around her, caused her in childhood to shrink from human contact and to have a morbid dread of criticism, while in mature life it sustained her in discouragement, strengthened her against opposition, and imparted acidity to her judgment. The child Harriet, longing

for the temporary distinction of a suicide, or looking for a translation, by angelic ministry, through the chapel windows, is the same, in the controlling qualities of her mind, with the woman who came to measure men and women, not so much by their worth and attainments, or their relations to the world, as by their bearing toward herself, and their deference, or the want of it, to her prejudices. In the account which she gives of her childhood, although she does not fail to recognize and condemn the unlovely traits of character displayed, it is apparent that she considers that the responsibility for them rested upon her parents rather than herself. Her grievance is that she was not singled out for exceptional treatment; and what she calls the "taking-down process" in her family circle seems to have been very nearly as distasteful to her in the retrospect as the pasting of blacking-box labels was to Charles Dickens. The discontent with which both these distinguished authors looked back over the period of childhood, and the amount of blame which both visited upon their parents, might well cause one to shrink from the consequences of being the father or the mother of a genius.

The disposition which Miss Martineau had to weigh the character of others by their bearing toward herself, we have already remarked upon. As a child she constantly fancied herself slighted; in later life she was equally on the alert for flattery. This she was prompt to denounce and quick to detect,—so quick, indeed, as it appears to us, that she often imagined it where it did not exist. She seems to have had always an uneasy consciousness of admiration. If she was invited into company, she felt that it was done in order that she might be exhibited as a "literary lion"; if any one was specially polite to her, she considered that it was because he was planning to trade upon her acquaintance afterward, and to acquire distinction from the fact of having met her. Doubtless she was the object of much sycophancy; the suddenness and brilliancy of her fame must have exposed her to countless annoyances from shallow-brained people who sought to shine, if ever so faintly, in reflected light; and the flatteries she actually experienced, together with those which she fancied, caused her to expect insincerity, and to look upon men and things in

a spirit of cynical unbelief. The most casual reader of her memoirs cannot fail to notice how seldom she speaks with entire cordiality of any one. Even though she seems to praise, there is nearly always in what she says a sting somewhere; and her characterizations of her contemporaries are edged with a keenness which may be truth, but, in some cases at least, seems to be spite. We have selected a section of the Autobiography which seemed to be as rich as any in literary reminiscence and anecdote, — the second section of Period IV., — and have classified, with as much accuracy as possible, her comments upon various personages whom she met. We find that out of ninety different persons whom she mentions, she speaks with entire friendliness of but twenty-five. The number of those of whom she writes with some measure of praise, qualified with sharp criticism, is thirty-four; while concerning thirty-one she expresses herself in terms indicative of hearty and undisguised dislike.

It would be an interesting but possibly an insoluble problem to determine to what extent her censoriousness of spirit was the consequence of bodily limitations and ailments. It is a fact of universal experience that physical well-being, or the opposite, exerts a subtle but powerful influence over mental moods and processes. A vast amount of cynicism and scepticism has its roots in dyspepsia, and a disordered digestion or a sluggish circulation constitutes the true explanation of many unlovely traits of character. As it is essential to vision not only that there shall be transmission of light, but that there shall be a retina to receive the impressions, so to the perception of the true, the noble, and the beautiful in nature and in life, it is necessary not only that these qualities exist, but that there be a receptive mind to appreciate them. Compare for a moment, at this point, the character of Charles Kingsley with that of Miss Martineau. The two had much in common. Both were earnest workers for their race, though Miss Martineau's philanthropy seems to have been for man in the abstract, and that of Kingsley for man in the concrete. We find that the latter, in his early manhood, was perplexed by the same questionings and smitten with the same scepticism as Miss Martineau, — but here the parallel ends. Kings-

ley fought his way through his doubts to a serene faith and a sweet and lofty spiritual experience. In determining these points of contact, and tracing these lines of divergence in the two, is it only an accident that we find Kingsley leading a hearty and wholesome out-o'-doors life, fond of the rod and gun and distinguished for strength and courage, while Miss Martineau, crippled by physical deficiencies and wearied by physical pain, was shut in to habits of brooding and introspection?

It is possible that, if her physical conditions had been more favorable and the associations of her childhood more congenial, her nature would have lost some of the strong and aggressive qualities which enabled her to conquer her way through the world and achieve signal success; but there certainly seems to have been, in her composition, a surplusage of the sterner traits. Some angularities of mind and acerbities of temper might have been taken away, and her character left thereby not less commanding and more symmetrical. Shakespeare puts into the mouth of Cardinal Wolsey the wish that he had served his God with half the zeal he served his king. In like manner, we may say of Harriet Martineau that, had she had half the faith in God that she had in herself, her life would have been serenely, its record more agreeable, and its results more lasting.

FRANK FOXCROFT.

Boston.

VITAL STATISTICS OF THE CONGREGATIONAL MINISTERS

WHO DIED IN THE YEAR 1876.

OMITTED LAST YEAR.

ESTY, ISAAC, son of David and Mercy (Hicks) Esty, was born in Sutton, Mass., 1796, April 24. In 1798 the family removed to Westmoreland, N. H. Fitted for college with Mr. Otis Hutchins, Westmoreland, N. H. Graduated, Yale College, 1821; Andover Theological Seminary, 1824. Home Missionary in Cheshire County, N. H., 1826-8. Went to Cape Elizabeth, Me., 1828, July, and ordained there, 1829, Jan. 23. Dismissed, 1831, April 18. Acting pastor, Bridgeton, Me., 1831-2. Without charge, Westmoreland, N. H., 1832-40. Westminster, Vt., 1840-5. Acting pastor there, in connection with Rev. S. S. Arnold, 1845, March—1846, March. Acting pastor, Bethlehem and Franconia, N. H., 1846, April, 1851, and again, Westminster, East, Vt., 1853; at Lunenburg, Vt., 1854, and Heath, Mass., 1859-60. Without charge, Amherst, Mass., till death. Married, 1829, Feb. 11, Nancy, daughter of Asa and Anna (Goldsmith) Goldsmith, of Harvard, Mass. Prof. William C. Esty, of Amherst College, is his son. Another died in infancy. Died, 1875, July 31, of marasmus, aged 79 years, 3 months, and 7 days.

ALLEN, ASA SMITH, son of Phineas and Ruth (Smith) Allen, was born in Medfield, Mass., 1797, June 21. Studied theology at Angelica, N. Y., with Robert Hunter, D. D. Ordained, 1837, March 2. Acting pastor, Cuba, N. Y., 1837-46; Dodgeville, Wis., 1846-55; Black Earth, Wis., 1855-68; Clear Lake, Iowa, 1868, till death. Superintendent of Schools, Cerro Gordo County, Iowa, 1871-2. Married, 1st, 1819, Lydia, daughter of Samuel and Hannah (Hall) Kingsbury, of Walpole, Mass., by whom he had ten children. She died, 1847, Aug. 14, and he married, 2d, 1850, October, Mrs. Martha Jane, daughter of Dea. Robert and Chloe (Ramsdell) Barney, of Rutland, Vt., and widow of Albert Camp, by whom he had three children. Died of apoplexy, 1876, Nov. 7, aged 79 years, 4 months, and 16 days.

BACON, GEORGE BLAGDEN, D. D., son of Rev. Dr. Leonard and Lucy (Johnson) Bacon, was born in New Haven, Conn., 1836, May 23. Preparatory studies in Hopkins Grammar School, New Haven. Entered Yale College with the class of 1856. During college course, he took a voyage for health, as Captain's Clerk and Purser of the United States ship "Portsmouth," to Siam and China. Was absent, 1853-8. Received from Yale College both degrees, A. B. and A. M., in 1866. Member of Yale Theo-

logical Seminary, 1858-60, and Andover Theological Seminary, 1860-1. Ordained, Orange Valley Church, Orange, N. J., 1861, March 27, and held that office till death. He received the honorary degree of D. D. from the New York University in 1872. Was a Vice-President of the American Missionary Association, Trustee of American Congregational Union, 1864-75, and a Director American Home Missionary Society from 1872. Published (1) "The Book of Psalms and How to Use It." A Sermon. 1866. (2) "The Sabbath Question." Sermons. C. Scribner & Co. 1868. (3) "A Faithful Ministry." Sermons of Rev. John M. Holmes. Edited, with Introduction and Commemorative Sermon. C. C. Chatfield, New Haven. 1872. (4) "Day and Night." A Sermon, with Commemorative Notices of Mrs. Myra Raymond Vose, 1872. (5) "Sermon, Commemorative of Dr. Lowell Mason," 1872. (6) "The Land of the White Elephant." A volume on Siam in the Illustrated Library of Travel, etc. Scribner, Armstrong & Co., 1873. (7) "Exercises at the opening of the Lowell Mason Library of Music, in Yale Divinity School," 1875. Married, 1862, May 28, Frances Jane, daughter of Edwin H. and Catherine (Johnson) Mills, of Kent, Conn. Two daughters. Died, 1876, Sept. 15, of pulmonary consumption, aged 40 years, 3 months, and 22 days.

BAKER, ABIJAH RICHARDSON, D. D., son of David and Jemima (Richardson) Baker, was born in Franklin, Mass., 1805, Aug. 30. Graduated, Amherst College. 1830, and Andover Theological Seminary, 1835. Teacher, Phillips Academy, Andover, Mass., 1836-7. Ordained, 1838, April 25, over 1st Trinitarian Congregational Church in Medford; dismissed, 1848, Sept. 20. Agent Massachusetts Sabbath School Society, 1849. Began labor in Lynn, Mass., 1849, October, and installed over Central Church, 1851, Dec. 11; dismissed, 1854, Aug. 15. Acting pastor, West Needham, now Wellesley, Mass., 1854, July — 1861, July: (he received and accepted a call to settlement here, but was not installed or dismissed by council) Acting pastor, E Street Church, South Boston, Mass., 1864-6. Without charge, Dorchester, Mass., till death. Received the honorary degree of D. D. from Austin College, Texas, in 1870. Published (1) "Memoir of N. Emmons, D. D.," 1842. (2) "Funeral Sermon, Isaac W. Butterfield," 1842. (3) "Funeral Sermon, Rev. Isaac Orr," 1844. (4) "Sermon, Our Obligations to God for the Art of Shipbuilding," 1847. (5) "Sermon, Dedication of the Central Church, Lynn, Mass.," 1850. (6) "Sermon, Death of Mrs. Lucretia G. Webber," 1858. (7) "Sermon, Death of Dea. Hezekiah Fuller," 1860. (8) "Prayer for the Country: A Fast-Day Sermon in Boston," 1864. (9) Question Books, "Catechism tested by the Bible," 1849. (10) Question Books, "Sermon on the Mount." (11) "School History of the United States." (12) "Sermon, Divine Sovereignty in Human Salvation," 1866. He also edited six volumes of *The Mother's Assistant* and as many of *Happy Home*. Married, 1835, Oct. 1, Harriette Newell, daughter of Rev. Dr. Leonard and Abby (Wheeler) Woods, of Andover, Mass., who is widely known by her writings under the *nom de plume* of "Madeleine Leslie." Six sons. One died in infancy. Died of paralysis, 1876, April 30, aged 70 years and 8 months.

BEARD, SPENCER FIELD, son of Dr. David and Betsey (Field) Beard, was born in West Brookfield, Mass., 1799, July 4. Preparatory studies at Stratford and Bridgeport, Conn. Entered Yale College, 1818, but after a year ill-health compelled him for two years to suspend his course of study. Graduated, Amherst College, 1824, and Andover Theological Seminary, 1827. Agent American Board of Commissioners for Foreign Missions, 1827-8. Ordained, Methuen, Mass., 1829, Jan. 21; dismissed, 1832, April 29. Acting pastor, Norton, Mass., 1832-5; Greeneville (in Norwich), Conn., 1835-7. Installed, Montville, Conn., 1838, July 5; dismissed, 1846, June 24. Acting pastor, Waquoit (East Falmouth), Mass., 1848, Oct., to 1853, April. Without charge, Andover, Mass., till death. He married, 1831, July 26, Lucy Ann, daughter of Jonas and Chloe (Allen) Leonard, of Paxton, Mass., who died 1842, May 23, leaving four children (of whom two are now ministers in Connecticut). He married, 2d, 1843, May 7, Mary Ann, daughter of Dr. Ephraim and Dorothea (Chester) Fellows, of Montville. Died in Andover, of stomach debility, 1876, Jan. 8, aged 76 years, 6 months, and 4 days.

BELL, HIRAM, son of Dea. John and Peggy (Brown) Bell, was born in Antrim, N. H., 1807, Dec. 16. Kimball Union Academy. Graduated, Williams College, 1836, and East Windsor Theological Institute, 1839. Ordained, Marlboro', Conn., 1840, Feb. 19; dismissed, 1850, Oct. 9. Installed, Killingworth, Conn., 1850, Nov. 6; dismissed, 1864, Sept. 27. Acting pastor, Westchester (in Colchester), Conn., 1864, May, until death. Married, 1840, July 1, Mary Elizabeth, daughter of Noah and Dimmis Wells, of Singing, N. Y. Six children. Died of abscess of the liver, 1876, June 18, aged 68 years, 6 months, and 2 days.

BEMENT, WILLIAM, son of Samuel and Anna (Osborne) Bement, was born in Ashfield, Mass., 1806, April 5. Graduated, Dartmouth College, 1828. Teacher in Mobile, 1828-30; Princeton Theological Seminary, 1830-2; and Yale Theological Seminary, 1832-3. Ordained, Easthampton, Mass., 1833, Oct. 16; dismissed, 1850, April 11. Installed, Elmira, N. Y., 1851, March 5; dismissed, 1854, Nov. 7. Without charge, Elmira, till death. Superintendent public schools, Elmira, 1859-66. Contributor to the *New-England* and other periodicals. Married, 1833, Dec. 4, Sarah Whiting, daughter of Hon. Stephen and Sarah L. (Trask) Pyncheon, Brimfield, Mass., who died 1865, April 9, leaving four children; and he married, 2d, 1867, April 16, Mrs. Caroline (Stokes). Died in Manhattanville, N. Y. (found dead in the woods, where he had wandered in nervous prostration), 1876, August, aged 70 years and 4 months.

BICKNELL, SIMEON SMITH, son of Nathaniel and Elizabeth (Dustin) Bicknell, was born in Enfield, N. H., 1794, Nov. 6. Phillips Academy, Andover. Graduated, Dartmouth College, 1823. Teacher, Salem, Mass., Jericho, Vt., 1827-32, and Malone, N. Y., 1832-8. Studied theology with Rev. Ashbel Parmele, D.D., of Malone. Ordained, Presbyterian Church, Gouverneur, N. Y., 1833, Oct. 10; dismissed, 1841, May 10. Acting pastor, Jericho, Vt., 1842-5; Milton, Wis., 1846-51; Fort Atkinson, 1852;

Jefferson, 1853-5; Johnstown, 1855-8; Koshkoning, 1858-64. Without charge, Fort Atkinson, 1864, till death. Married, 1st, 1822, March 31, Olive V., daughter of Absalom Morse, of Chatauqua, N. Y., who died in Marblehead, Mass., 1824, March 16; and he married, 2d, 1825, Nov. 22, Lydia, daughter of Capt. John and Avis (Waterman) Sherman, of New Bedford, Mass. One child by first wife, and nine by the second. Died of old age, 1876, June 23, aged 81 years, 7 months, and 17 days.

BIRD, ISAAC, son of Isaac and Semanthe (Selleck) Bird, was born in Salisbury, Conn., 1793, June 19. Castleton, Vt., Academy. Graduated, Yale College, 1816, and Andover Theological Seminary, 1820, having taught one year, West Nottingham, Md. Agent American Board of Commissioners for Foreign Missions, 1820-2. Ordained at North Bridgewater, Mass., evangelist (with his classmate, Temple), 1821, Oct. 31, and sailed for Malta, 1822, Dec. 9. Missionary in Syria, 1823-36. Returned to America, 1836, Oct., and Agent American Board of Commissioners for Foreign Missions till 1838. Acting Professor Sacred Literature, Gilmanston Theological Seminary, 1838-44; professor same, 1844-5. Teacher, family school, Hartford, Conn., 1846-69. Without charge, Great Barrington, Mass., after 1869. Published (1) "Thirteen Letters to the Maronite Bishop of Beirut"; (2) "The Jewish Prisoner," Boston, 1860; and (3) "The Martyr of Lebanon," Boston, 1864. (4) "Bible Work in Bible Lands." Presbyterian Board, 1872. Married, 1822, Nov. 18, Ann, daughter of William and Martha Parker, of Dunbarton, N. H. Ten children. Died of old age, 1876, June 13, aged 82 years, 11 months, and 24 days.

BODWELL, JOSEPH CONNER, D. D., son of Rev. Abraham and Nancy (Conner) Bodwell, was born in Sanbornton, N. H., 1812, June 11. Woodman Academy, Sanbornton. Graduated, Dartmouth College, 1833. Taught, Haverhill (N. H.) Academy, two years, and Sanbornton, one year. Studied theology in Highbury College, London, graduating 1838. Ordained, Weymouth, Dorsetshire, England, 1839, April 3; dismissed, 1845. Installed, Bury St. Edmonds, Suffolk, 1847, June 22; dismissed, 1850, and returned to America. Installed, Framingham, Mass., 1852, June 30; dismissed, 1862, Nov. 5. Installed, Woburn, 1862, Nov. 11; dismissed, 1866, Aug. 3. Professor of Preaching and the Pastoral Charge, Hartford Theological Seminary, 1866-73. Without charge, Hartford, till death. Dartmouth College gave him the honorary degree of D. D. in 1864. Published (1) "Memorial of Ada Clisby Brown," Framingham, 1857. (2) "Funeral Sermon Dr. George A. Hoyt," 1857. (3) "Address at Consecration of Lake Grove Cemetery," Holliston, 1860. (4) "Address at Funeral of Ella C. Northrop," Saxonville, 1861. (5) "Farewell Sermon," Framingham, 1862. (6) "Farewell Sermon," Woburn, 1866. (7) "Inaugural Discourse," Hartford, 1867. (8) "Historical Address, Centennial Anniversary," Sanbornton, N. H., 1871. (9) "Address, Bible Society," Philadelphia, 1873. (10) "In Memoriam, Dr. Enos Hoyt," Framingham, 1875. One of the editors of the *Boston Review*, 1861-8. Married, 1839, May 16, Catherine, only daughter of John and Catherine (Jackson) Sykes, of Highbury Park, London. Seven children. Died,

Southwest Harbor, Mt. Desert, Me., of carbuncle at base of brain, 1876, July 17, aged 64 years, 1 month, and 6 days.

BOYNTON, JOHN, son of Capt. John and Sarah (Nutter) Boynton, was born in Wiscasset, Me., 1801, April 11. Wiscasset Academy. Graduated, Bowdoin College, 1822, and spent one year at Andover Theological Seminary, in the class of 1828. Ordained, Phippsburg, Me., 1827, Sept. 19; dismissed, 1840, June 10. Without charge, Wiscasset, Me., 1840-61, except that he supplied the First Church, Newcastle, 1857-8, and Brownfield and Hiram, 1860-1. Resided in Richmond, Me., 1861; Winthrop, Me., 1862-3, and in Felton, Delaware, from 1864 till death. He published a sermon preached at Waldoboro', before the Lincoln Conference, 1838, Aug. 23. Married, 1827. October, Charlotte, daughter of Judge Samuel and Betsey (Ilsley) Freeman, of Portland, Me., who, with five of eight children, survives him. Died, 1876, March 1, from injury received in a fall, aged 74 years, 10 months, and 20 days.

BROWNE, GARDINER SHEPARD, son of Abijah and Sarah (Shepard) Browne, was born in Alstead, N. H., 1810, Sept. 12. Kimball Union Academy. Graduated, Dartmouth College, 1834. Teacher, Nashua, N. H., 1834-6. Attended theological lectures at New Haven, Conn. Ordained, Hinsdale, N. H., 1838, May 2; dismissed, 1844, April 2. Principal New England Institute, New York City, 1844-7. Received degree of M. D. from the New York University, 1847. In medical practice, New York, till 1851, and after, in Hartford, Conn., till death. Was President of the Connecticut Homœopathic Medical Society in 1865, and his address before that body was published. Married, 1838, Sept. 30, Mary Elizabeth Pruden, adopted daughter of Rev. Erastus Scranton, of Burlington, Conn., by whom he had one daughter. Married 2d, 1851, May 27, Ada, daughter of Pardon H. and Emily T. Merrill, of Hinsdale, N. H., who, with one son, survives him. Died of Bright's disease, in Chicago, 1876, Dec. 29, aged 66 years, 3 months, and 17 days.

BUSHNELL, HORACE, D. D., LL. D., son of Ensign and Dotha (Bishop) Bushnell, was born in Litchfield, Conn., 1802, April 14. Graduated, Yale College, 1827. In *Journal of Commerce* office, 1828. Tutor in Yale College, 1829-31. Two years in Yale Theological Seminary, and ordained, North Church, Hartford, Conn., 1833, May 22; dismissed, 1859, Nov. 22. Without charge, Hartford, Conn., till death. He received the honorary degree of D. D. from Wesleyan University, 1842, and from Harvard College, 1852, and LL. D. from Yale College, 1871. Published (1) "Christian Nurture," 1847. (2) "God in Christ," 1849. (3) "Christ in Theology," 1851. (4) "Sermons for the New Life," 1858. (5) "Nature and the Supernatural," 1858. (6) "Work and Play," 1864. (7) "Christ and His Salvation," 1864. (8) "The Vicarious Sacrifice," 1865. (9) "Moral Uses of Dark Things," 1868. (10) "Woman Suffrage," 1869. (11) "Sermons on Living Subjects," 1872. (12) "Forgiveness and Law," 1874. Also, in 1860, "Christian Nurture," republished and greatly enlarged. He married, 1833, Sept. 13, Mary M., daughter of Charles W. and Elizabeth

Coggshall (Davenport) Apthorp, of New Haven. Five children. Died of consumption, 1876, Feb. 17, aged 73 years, 10 months, and 3 days.

CALHOUN, SIMEON HOWARD, son of Andrew and Martha (Chamberlain) Calhoun, was born in Boston, Mass., 1804, Aug. 15. Preparatory study in Canajoharie, N. Y. Graduated, Williams College, 1829. Ordained Evangelist, Springfield, Mass., 1836, Oct. 26. Was the first Agent of the American Bible Society in the Levant, arriving in Smyrna early in 1837. Joined the Syrian Mission of the American Board of Commissioners for Foreign Missions in 1844, taking charge of the Seminary at Abeih, and remained in that service until his return in 1875 to the United States. His Alma Mater conferred the honorary degree of D. D. in 1864, but he *declined* to receive it. He published in Arabic, "A Handbook for the Bible" and "A Life of Christ" in the form of "Notes on a Harmony of the Gospels." Married, 1848, Sept. 19, Emily Pitkin, daughter of George and Eunice (Patten) Reynolds, of Longmeadow, Mass. Seven children. Died of leucocythæmia, in Buffalo, N. Y., 1876, Dec. 14, aged 72 years and 4 months.

CAPRON, WILLIAM BANFIELD, son of William Cargill and Chloe (Day) Capron, was born in Uxbridge, Mass., 1824, April 14. Phillips Academy, Andover, Mass. Graduated, Yale College, 1846. Private Tutor, Baltimore, Md., one year, and Principal Hopkins Grammar School, Hartford, Conn., six years. Graduated, Andover Theological Seminary, 1856. Ordained Evangelist in Uxbridge, Mass., 1856, Sept. 3, and sailed for India, a Missionary of the American Board of Commissioners for Foreign Missions, Nov. 24. Arrived at Madras, 1857, March 6; labored in Tirupuvanum and Mana Madura sixteen years. Visited America, 1872-4, returning to his field, 1875, January. Married, 1856, Oct. 1, Sarah Brown, daughter of Rev. Dr. Henry Brown and Martha V. (Chickering) Hooker, of Falmouth, Mass. Three children. Died in Mana Madura, India, of heart disease, 1876, Oct. 6, aged 52 years, 5 months, and 22 days.

CHAPMAN, FREDERIC WILLIAM, son of Abishai and Mary (Goss) Chapman, was born in Canfield, Trumbull County, Ohio, 1806, Nov. 17. Preparatory study with Dea. Elizur Wright. Graduated, Yale College, 1828, and Yale Theological Seminary, 1832. Ordained, Stratford, Conn., 1832, Sept. 5; dismissed, 1839, May 16. Installed, Deep River (in Saybrook), Conn., 1839, May 29; dismissed, 1850, Oct. 1. Installed, South Glastonbury, Conn., 1850, Oct. 24; dismissed, 1854, Oct. 29. Principal. High School, Ellington, Conn., 1854-63, and also Acting Pastor, West Stafford, Conn., 1856-61, and Bolton, Conn., 1861-4. Acting Pastor, Union Church, East Hampton, Conn., 1864-6, and Prospect, Conn., 1866-71. Without charge, Rocky Hill, Conn., till death. Member New England Historic Genealogical Society, Connecticut Historical Society, New Haven Colony Historical Society, and Buffalo Historical Society. Published (1) "The Genealogy of the Chapman Family," 1854; (2) "Pratt Family," 1864; (3) "Trowbridge Family," 1872; (4) "Buckingham Family," 1872; (5) "Coit Family," 1874; (6) "Bulkley Family," 1875. Married, 1st, 1833, May 6, Emily, daughter of Henry and Emily (Chapman)

Hill, of Westbrook, Conn., who died, 1854, March 30, and he married, 2d. 1855, Nov. 7, Mrs. Caroline S. (Crooks), daughter of Samuel and Hannah Strickland, of Ellington, Conn. Three children by first wife. Died of paralysis, 1876, July 21, aged 69 years, 8 months, and 4 days.

CLARKE, ORLANDO, son of Benjamin Wheeler and Polly (DeWolfe) Clarke, was born in Geneva, Ind., 1824, Nov. 6. Entered Hanover College, Indiana, but graduated from Indiana University, 1848, and Princeton Theological Seminary, 1851. Resident licentiate one year at Yale. Acting pastor, Presbyterian Church, Edinburg, Ind., 1854-6; Greenville, Ohio, 1857; Troy, Ohio, 1858; Bentonsport, Iowa, 1859; Des Moines, Iowa, 1860-2. Superintendent Iowa College for the Blind, Iowa City, 1862-4. Without charge, in St. Louis, 1865, where he was ordained evangelist, 1865, Jan. 5. Acting pastor, Congregational Church, St. Anthony, Minn., 1866-7; Lansing, Iowa, 1867, November; Iowa Falls, 1870, April; Ottumwa, 1873. Returned to charge of Blind Asylum, at Vinton, Iowa, 1875, June, and died there. Married, 1856, Aug. 13, Henrietta Chester, daughter of Otto and Lucinda (Farnsworth) Lyman, of Cazenovia, N. Y., who, with one of their seven children, survives him. Died of congestion of the lungs, 1876, April 2, aged 51 years, 4 months, and 26 days.

COBB, ASAHIEL, son of John and Anna (White) Cobb, was born in Abington, Mass., 1793, May 8. Preparatory study in Litchfield, Conn. Graduated, Hamilton College, 1823, and Andover Theological Seminary, 1826. Ordained colleague pastor, Mattapoissett, Mass., 1826, Dec. 13; dismissed, 1830. Installed, Sandwich, Mass., 1831, March 13; dismissed, 1842, March. Acting pastor, North Falmouth, 1844-8; West Yarmouth, 1849; Little Compton, R. I., 1854. Installed, First Church, New Bedford, 1857, Nov. 11; resigned, 1868; dismissed, 1870, Nov. 16. Without charge, Sandwich, Mass., till death. Member of the Massachusetts Legislature, 1843-4, and 1852-3. Married, 1834, May, Helen Maria, daughter of Joseph and Zervia (Dillingham) Hamlin, of West Barnstable, who died 1869, Sept. 11. Seven children. Died of old age, in Sandwich, 1876, May 2, aged 82 years, 11 months, and 25 days.

COLBURN, MOSES McLELLAN, son of John and Elizabeth (Dennis) Colburn, was born in Fair Haven, Vt., 1819, Sept. 17. Burr Seminary, Manchester, Vt. Graduated, University of Vermont, 1844. Taught in Montpelier two years, and graduated Andover Theological Seminary, 1850. Ordained over Pacific Church, New Bedford, Mass., 1851, June 12; dismissed, 1852. Installed, South Dedham (now Norwood), 1852, Oct. 28; dismissed, 1866, Sept. 18. Acting pastor, Waukegan, Ill., 1866, November, to 1870, November, and at St. Joseph, Mich., 1870, November, until death. Married, 1852, Dec. 14, Maria Adelia, daughter of David and Judith Maria (Hazelaine) Read, of Burlington, Vt., who died 1861, Nov. 8. She had three children. He married, 2d, 1863, Jan. 1, Harriet Eldon, daughter also of David and Emily (Marsh) Read, of Burlington, Vt., who has two children. Died, 1876, Jan. 26, of valvular disease of the heart, aged 56 years, 4 months, and 9 days.

COLLINS, AUGUSTUS BALDWIN, son of Gen. Augustus and Mary (Chit-

tenden) Collins, was born in Guilford (North), Conn., 1789, May 24. Fitted for college with Rev. Wm. F. Vaill, his pastor, and entered Yale College, but was prevented from completing the course. Studied theology with Rev. Andrew Yates, D. D., of East Hartford, and Rev. T. M. Cooley, D. D., of Granville, Mass. Acting pastor, in 1817, Montgomery, Mass. Ordained, Andover, Conn., 1818, Sept. 2; dismissed, 1827, Oct. 18. Installed, Preston, Conn., 1828, Jan. 16; dismissed, 1847, March 16. Acting pastor, Stamford, West, Conn., 1847. Installed there, 1848, May 10; dismissed, 1852, April 19. Acting pastor, Barkhamsted, 1852, June, to 1853; Wolcott, 1858; and Long Ridge, in Stamford. Without charge, Norwalk, Conn., till death. Resided there after 1852. Married, 1816, June 26, Lydia Elizabeth, daughter of Ebenezer and Elizabeth (Pattison) Bishop, of Berlin, Conn., who died 1867, Nov. 6. Four children. Died of pneumonia and congestion of the brain, 1876, March 16, aged 86 years, 9 months, and 23 days.

DICKINSON, NOADIAH SMITH, son of Nathaniel Colman and Submit (Smith) Dickinson, was born in Amherst, Mass., 1815, March 22. Graduated, Amherst College, 1841, and Andover Theological Seminary, 1845. Ordained, Wendell, Mass., 1847, May 27; dismissed, 1852, Aug. 25. Installed, Chatham, Mass., 1852, Dec. 29; dismissed, 1858, Jan. 19. Installed, Foxboro', Mass., 1858, March 10; dismissed, 1869, Nov. 5. Acting pastor, South Egremont, Mass., 1872, till death. He published a sermon, "Slavery the Nation's Crime and Danger," 1860. Married, 1845, Sept. 4, Asenath, daughter of Phineas and Nancy (Pierce) Goodrich, of Leominster, Mass. Two daughters. Died of consumption, in Jacksonville, Fla., 1876, March 28, aged 61 years and 6 days.

DUNCAN, THOMAS WILSON, son of Robert and Grizzel (spelled on her tombstone Grizel) (Wilson) Duncan, was born in Antrim, N. H., 1791, March 3. Graduated, Dartmouth College, 1817, and studied theology with Rev. E. P. Bradford, D. D., of New Boston, and others. Ordained, Exeter, Otsego Co., N. Y., 1821, June 13; dismissed, 1824, May 1. Installed, 2d Church, York, Me., 1825, Nov. 9; dismissed, 1830, April 28. Acting pastor, West Fairlee and Post Mills, Vt., 1830, September, to 1832, December; Burke, Vt., 1834-7. Installed there, 1837, Nov. 8; dismissed, 1839, Aug. 15. While at Burke he also supplied Kirby part of the time, 1834-5, and Granby, 1838-40, June. Acting pastor, Jasper, Steuben Co., N. Y., 1842, November, to 1846, August. Agent Steuben County Bible Society, 1846, September, to 1847. Without charge, Burke, Vt., 1847, October, to 1851, November. Acting pastor, Pittsfield, Vt., 1851, November, to 1852, December; Arlington, Vt., 1853, March, to 1854, April; Windsor, Mass., 1854, May, to 1855, April; Chilmark, Mass., 1855, September, to 1858, June; Roxbury, N. H., 1858, August, to 1861, July. Without charge, Nelson, N. H., till death. Married, 1822, June 5, Lucy, daughter of Levi and Rachel (White) North, of Berlin, Conn., who died at Nelson, 1865, April 7. No children. Died, 1876, May 5, of infirmity of age, aged 85 years, 2 months, and 2 days.

EASTMAN, DAVID, son of John and Hepzibah (Keyes) Eastman, was born in Amherst, Mass., 1806, June 16. Graduated, Amherst College, 1835, and Andover Theological Seminary, 1838. Acting pastor, Leverett, Mass., until ordained there, 1840, Feb. 12; dismissed, 1859, May. Acting pastor, Shutesbury, Mass., 1860-1; Minneapolis, Minn., 1861-2, and New Salem, Mass., 1863, March, till death. Representative of New Salem in the Legislature, 1872. Married, 1st, 1839, Jan. 31, at Woburn, Mass., Sarah Elizabeth, daughter of Joseph and Sarah (Dutch) Smith, of Exeter, N. H., who died 1843, March 3, aged 27. Married, 2d, 1844, Oct. 8, Emily, daughter of Joshua and Persis (Sexton) Pomeroy, of Greenwich, Mass. Six children. Died of typhoid pneumonia, 1876, Sept. 13, aged 70 years, 2 months, and 27 days.

ELDRIDGE, ERASMUS DARWIN, son of Dr. Micah and Sally (Buttrick) Eldredge, was born in Dunstable, Mass., 1804, March 10. Graduated, Amherst College, 1829, and studied theology at Andover with the class of 1833. Ordained, Hampton, N. H., 1838, April 4; dismissed, 1849, May 7. Installed, Salisbury, N. H., 1849, June 12; dismissed, 1854, Nov. 1. Teacher, Monticello, Georgia, 1855-6, and Milledgeville, 1856-60. Acting pastor, Perry, Georgia, 1860. Installed, Alton, N. H., 1861, Jan. 24; dismissed, 1862, Nov. 24. Installed, Kensington, N. H., 1864, June 30; dismissed, 1875, Jan. 13. Married, 1835 (?), Isabella Tappan, daughter of John Burley Hill, of Portsmouth, who died 1874, May 1. Rev. H. W. Eldredge, of Becket, Mass., is one of three children. Died in Athens, Georgia, of pneumonia, 1876, April 18, aged 72 years, 1 month, and 8 days.

FISHER, CALEB ELLIS, son of John and Betsey (Dean) Fisher, was born in Londonderry, N. H., 1815, May 13. Preparatory studies in Geneva Lyceum, Geneva, N. Y. Graduated, Oberlin College, 1841, and Theological Seminary, 1844. Ordained evangelist at Oberlin, 1843, Aug. 23. Acting pastor, Arcade, N. Y., 1845-6; West Bloomfield, N. Y., 1846-55; Free Church, Andover, Mass., 1855-59. Installed, Lawrence Street Church, Lawrence, Mass., 1859, April 13; dismissed, 1873, Sept. 10. Agent for Oberlin College, 1874. Acting pastor, Appleton, Wis., 1875, February, till death. Married, 1844, Aug. 29, Mary, daughter of William and Linda (Ellis) Hosford, of Oberlin. Five children. Died of typhoid pneumonia, 1876, March 19, aged 60 years, 10 months, and 6 days.

FREEMAN, JOHN ROBINSON, son of Rev. Nathaniel and Mary Baron (Fox) Freeman, was born in Oxford, Conn., 1812, Sept. 25. Preparatory study in Bridgeport and Easton, Conn. He entered Amherst College, but did not graduate; received honorary degree of A. M. in 1856. Acting pastor, Chaplin, Conn., 1853, April,—1855, May. Ordained, Andover, Conn., 1856, June 4; dismissed, 1866, Nov. 15. Acting pastor, Stafford, Conn., 1867-8. Installed, Barkhamsted, Conn., 1868, Sept. 16; dismissed, 1871, Sept. 12. Acting pastor, Canterbury, Conn., 1872, January, to 1876. Married, 1st, 1843, April 10, Ellen Maria, daughter of William Bull, of Essex, Conn. She died, 1846, Feb. 18; and he married, 2d, 1850, May 1, Catherine A., daughter of Moses and Nancy Riley, of

Berlin. Died of pneumonia, in Westford, Conn., 1876, Dec. 6, aged 64 years, 2 months, and 11 days.

FULLER, EDWARD CROCKER, son of Rev. Stephen and Phebe (Thurston) Fuller, was born in Vershire, Vt., 1803, Jan. 16. Bradford and Thetford, Vt., academics. Graduated, Williams College, 1826. Then taught in New York, and studied theology with Rev. S. H. Cox, D. D. Ordained, Canaan, N. H., 1833, May 1; dismissed, 1836, February. Acting pastor, Piermont, N. H., 1836-40; Granville, N. Y., Presbyterian Church, 1840, April, to 1841, January. Without charge on a farm in Vershire, Vt., 1844-52, and after in Brooklyn, N. Y., till death. Married, 1826, March (21?), Rebecca, daughter of Robert Lander and Sarah (Nelson) Mathison, of New York City, who died in Vershire, 1849, May 6, leaving ten children. Died of paralysis, 1876, Aug. 19, aged 73 years, 7 months, and 3 days.

GALE, NAHUM, D. D., son of Nahum and Hannah (Forbes) Gale, was born in Auburn, Mass., 1812, March 6. Phillips Academy, Andover. Graduated, Amherst College, 1837, and East Windsor Theological Seminary, 1841. Ordained, Ware, Mass., 1842, June 22; dismissed, 1851, June 24. Professor of Ecclesiastical History and the Pastoral Charge, East Windsor, 1851, Aug., to 1853. Installed, Lee, Mass., 1853, Sept. 1, and died in office. Williams College gave the honorary degree of D. D. in 1858, and he was a trustee from 1861. Corporate member American Board of Commissioners for Foreign Missions, 1871. Member Executive Committee, Massachusetts Home Missionary Society. Published (1) "Sermons and Lectures," 1849. (2) "Two Sabbath School Question Books on Scripture Biography." (3) "Pilgrims' First Year in New England," 1857. (4) "Memoir of Rev. Bennett Tyler, D. D.," 1859. (5) "Conversion through Personal Effort," 1866. (6) "Prophet of the Highest," 1873. Married, 1843, Aug. 10, Martha, daughter of Bennett Tyler, D. D., of East Windsor, Conn. Four children. Died in Newburyport, Mass., of cancer of the liver, 1876, Sept. 18, aged 64 years, 6 months, and 12 days.

GILBERT, NATHANIEL PORTER, son of Dea. Simeon and Margaret (Ingersoll) Gilbert, was born in Pittsford, Vt., 1831, Feb. 17. Preparatory study at Castleton Seminary. Graduated, University of Vermont, 1854, and Andover Theological Seminary, 1859. Ordained in Rutland, Vt., 1860, July 18. Missionary of American and Foreign Christian Union in Chili, 1860-71. District Secretary for New England of same, 1871, December, until its work was transferred to American Board of Commissioners for Foreign Missions, in 1873. Acting pastor, Clarendon, Vt., 1874-5. Agent of a business firm in Peru some months in 1875. Acting pastor, Hubbardton, Vt., 1876, January, to death. He published in Chili, "Devocionario para Todos Los Dias De La Semana" (Book of Prayer for Every Day of the Week). Married, 1860, Sept. 30, Mary Amelia, daughter of Dr. Joseph and Zilpah (Higley) Perkins, of Castleton. Five daughters. Died in Hubbardton, of congestive chills, 1876, July 1, aged 45 years, 4 months, and 11 days.

GOODSELL, DANA, son of Jonathan and Loruham (Bradley) Goodsell, was born in Branford, Conn., 1803, Aug. 28. Two years in Princeton

Theological Seminary in the class of 1830. Ordained, Plainfield, Mass., 1837, Sept. 27; dismissed, 1839, Sept. 25. Installed, Amherst, South Church, 1841, April 21; dismissed, 1846, Nov. 12. Agent of the Tract Society or Sunday School Union in the West and South some years. In business in North Carolina, where he lost his property by the outbreak of the war. After in Philadelphia, till death. He published (1) "The Close of the Year," a sermon in the Third Orthodox Church, Lowell, Mass., 1836, Dec. 25. (2) A sermon preached in Plainfield, 1839, Feb. 10, "The Immorality and Ruinous Tendency of the Dancing-School and Ball-Room." Married, 1841, January, Prudence Whipple Howard, of Hardwick, Mass., who died 1847, Sept. 8. Died in Old Man's Home, Philadelphia, 1876, Feb. 19, aged 72 years, 5 months, and 22 days.

GRIFFIN, NATHANIEL HERRICK, D. D., son of Nathaniel and Azubah (Herrick) Griffin, was born in Southampton, Long Island, 1814, Dec. 28. Fitted for college with Rev. A. Francis, of Bridgehampton, L. I. Graduated, Williams College, 1834, and was two years in Princeton Theological Seminary. Tutor, Williams College, 1836-7. Acting pastor, Westhampton, L. I., 1837, and Franklin, N. Y., 1838. Ordained over Presbyterian Church, Delhi, N. Y., 1839, July 27. Went to Florida, in 1840, for health, and was dismissed, 1841. Two years in the South. Teacher, Brooklyn, N. Y., 1843-6. Professor of Ancient Languages, Williams College, 1846-57. Had a private school in Williamstown, 1857-68. Librarian Williams College, 1868. Secretary of Williams College Alumni Association twenty-four years. Received the honorary degree of D. D. from Lafayette College, 1857. He published in the *Christian Family Magazine*, 1842, an article on "The Bible as a Book of Literature," and in the *Bibliotheca Sacra*, 1856, "Place and Condition of the Departed." Also published, "Address before Alumni of Williams College," 1864; the triennial catalogues of that college, 1847-74; and catalogue of the library of Williams College, 1875. Married, 1839, Aug. 26, Hannah Elizabeth, daughter of Solomon and Mary (Wells) Bulkley, of Williamstown, Mass. Three sons and one daughter. Died, 1876, Oct. 16, of a tumor formed in the bowels, aged 61 years, 9 months, and 19 days.

HACKETT, SIMEON, son of Simeon and Abby (Leonard) Hackett, was born in Middleboro', Mass., 1796, Aug. 1. Studied theology with Rev. David Thurston, of Winthrop, Me., and, after a year's labor in Temple, Me., was ordained there, 1830, July 7; dismissed, 1842, June. Acting pastor, Alna, six months, and Dixfield, 1842, December; 1844, June. Installed, Sumner, 1845, March 12; resigned, 1851; dismissed, 1856, Aug. 29. Acting pastor, Temple, 1851, June 4; 1874, Oct. 1. Supplied, also, for shorter periods, Kingfield, 1830; New Portland and Wilton, 1831; Hartford, Canton, and New Vineyard, 1857-60. Married, 1824, May 24, Vesta H., daughter of Hugh and Mary (Marchant) Stewart, of Farmington, Me., who died, 1872, Jan. 21. Two children. Died of consumption, in Temple, Me., 1876, Feb. 25, aged 79 years, 6 months, and 24 days.

HALL, ROBERT BEALS, son of Granville Bascom and Abigail (Beals)

Hall, was born in Ashfield, Mass., 1845, Dec. 30. Williston Seminary, Easthampton. Graduated, Williams College, 1870, and Union Theological Seminary, 1873. Ordained, Wolfeboro', N. H., 1873, Nov. 13; dismissed, 1875, Dec. 22. Installed, Chapel Church, Cambridgeport, Mass., 1875, Dec. 29. Married, 1870, Dec. 30, Sarah Delia, daughter of Rev. Charles and Clarissa Lois (Wright) Lord, of Buckland, Mass. One child. Died, 1876, Nov. 2, of pneumonia, aged 30 years, 10 months, and 3 days.

HARDING, SEWALL, son of Capt. John and Beulah (Metcalfe) Harding, was born in Medway, Mass., 1793, March 25. Leicester Academy. Graduated, Union College, 1818, and studied theology with Rev. Jacob Ide, D. D. Ordained, Waltham, Mass., 1821, Jan. 17; dismissed, 1837, Sept. 4. Installed, East Medway, 1837, Nov. 1; dismissed, 1851, Dec. 3. Secretary Congregational Board of Publication, 1851-62, and residing, Auburndale, in Newton, till death. Published (1) "A Reply to Bernard Whitman." (2) "A Sermon before the Norfolk County Education Society," 1841. (3) "Infant Baptism: A Doctrinal Tract." Married, 1820, Nov. 2, Eliza, daughter of Lewis and Betsey (Richardson) Wheeler, of Medway. Six children, of whom are Rev. John W., of Longmeadow, Mass., and Mrs. Augustus Walker, formerly missionary in Western Asia. Died of old age, 1876, April 12, aged 83 years and 23 days.

HAYWARD, WILLIAM HENRY, son of Caleb and Sarah (Jones) Hayward, was born in Boston, Mass., 1805, Feb. 7. Studied in Phillips Academy, Exeter. Some years a clerk in Suffolk Bank, Boston. Graduated, Gilmanton Theological Seminary, 1838. Ordained evangelist in Seekonk, Mass., 1840, Oct. 1. Acting pastor, Salem, N. H., 1843-47, June. Installed, New Salem, Mass., 1848, Aug. 23; dismissed, 1855, Nov. 1. Went to Europe in 1856. Acting pastor, Candor, N. Y., 1856-63; Le Claire, Iowa, 1866-7; Cass, 1867-70; and Magnolia, 1870, till death. Married, 1840, Oct. 5, Lydia, daughter of Hanover and Lydia (Osgood) Dickey, of Epsom, N. H., who, with four children, survives him. Died of paralysis, 1876, May 19, aged 71 years, 3 months, and 12 days.

HOLLISTER, PHILANDER HATCH, son of H. and Lydia Ann (Hatch) Hollister, was born in New Preston, Conn., 1836, Dec. 21. Entered Yale College, but did not graduate. Member Yale Theological Seminary, 1858-60, and graduated, Andover Theological Seminary, 1861. Ordained, Brookfield, Conn., 1862, Dec. 31; dismissed, 1865, June 6. Chaplain 29th Regiment Connecticut Volunteers, 1864-5. Acting pastor, Stanwich, in Greenwich, Conn., 1866. Installed, Kenosha, Wis., 1867, Jan. 23; dismissed, 1868, May 28. Acting pastor, Hancock, Mich., 1868, October, till death. Married, 1861, Sept. 2, Ann Eliza, daughter of Nelson H. and Ann (Wetherbe) Canfield, of Dorchester, Mass. She died at Hancock, 1872, March 6. Of four children, three are living. Died of pneumonia, 1876, Dec. 6, aged 39 years, 11 months, and 16 days.

HOOPER, JOSEPH, son of Joseph and Harriett (Walker) Hooper, was born in London, England, 1825, April 24. Academy in Daleston, London, 1836-42. Coward College and London University, 1842-7. Ordained, Frome, Somersetshire, 1848, October; left, 1850. 1851-2, in London,

lecturing. Organized a church at Old Ford Bow, and installed its pastor, remaining four years. Came to Montreal, 1858, sent by the Colonial Missionary Society. Installed, Newmarket, Canada, 1859, October, and dismissed, 1861. Installed, Owen Sound, 1861, March; dismissed, 1864. Studied medicine in Cleveland, Ohio, and graduated 1865. Two years professor there of Medical Jurisprudence and Botany. Then practised medicine, Corunna, Mich., 1867-9, and Bay City, 1869, till death. Was also Professor of Medicine and Surgery in Michigan Homœopathic College, at Lansing, and editor Michigan *Odd Fellow*. Wrote several books, of which one was "Next Generation," another, "Seven Lectures on Popery," and some on "Homœopathy." Married, 1848, Dec. 12, Mary, daughter of John Michael and Martha Runtz, of London. Eleven children. Died of angina pectoris, 1876, Feb. 28, aged 50 years, 10 months, and 4 days.

HUBBARD, CHAUNCEY HENRY, only son of Dea. Boardman and Olive (Porter) Hubbard, was born in Middletown, Conn., 1819, Feb. 10. In 1822 the family removed to Springfield, Mass. Monson Academy. Graduated, Yale College, 1840, and one year in Yale Theological Seminary, class of 1845. Acting pastor, Greenwich, Conn. (Stanwich Parish), 1845, January, to 1846, January. Ordained, Presbyterian Church, Sandlake, N. Y., 1848, Jan. 12; dismissed, 1850, Oct. 22. Acting pastor, Bennington, Vt., 2d Church, 1851, May, to 1872, January. Without charge there till death. Married, 1854, April 25, Martha Elizabeth, daughter of Sylvester and Catharine (Prindle) Norton, of Troy, N. Y. One son, died in 1861. Died, 1876, Aug. 22, of Bright's disease, aged 57 years, 6 months, and 12 days.

LUCAS, HAZAEL, son of Bezaleel and Rhoda (Shurtleff) Lucas, was born in Carver, Mass., 1801, April 16. He studied theology at Bangor two years in the class of 1831. Ordained evangelist, Plymouth, Mass., 1831, April. Acting pastor, Barnstable, South, Mass., 1832-3; Limington, Me., 1833; Robbinston, Me., 1834-5; Perry, Me., 1835; Northfield, N. H., 1836-8. Installed, Hill, N. H., 1838, May 2; dismissed, 1839, Jan. 16. Acting pastor, Orleans, Mass., 1840-1; Monument Church, Sandwich, 1841, May, to 1845; Oshtemo and Schoolcraft, Mich., 1846-47; Wing Lake, 1848-9; Royal Oak, 1850-1; Spring Lake, 1852-4; Granville, 1854-5; St. Joseph, 1856-7; Lima, 1857-8; Newaygo, 1858; Lowell, 1859. Without charge, Grand Rapids, 1860-3. Acting pastor, Big Rapids, 1863-5; Fulton, 1865-67; Genesee and Mt. Morris, 1868-72; Nunica and Robinson, 1872-4; Croton, 1874, till death. Married, 1st, 1831, April 19, Abby, daughter of Isaac and Abby Wheldon, of Dartmouth, South, Mass., who died, 1863, April 3, leaving two children. He married, 2d, 1866, March, Mrs. Sarah Hale Green. She died in 1872, and he married, 3d, 1875, Jan. 2, Mrs. Annette Mann, of Croton, Mich. Died in Grand Rapids, of inflammation of the bladder, 1876, April 13, aged 74 years, 11 months, and 27 days.

MCGEE, JONATHAN, son of Jonathan and Jane (Thompson) McGee, was born in Coleraine, Mass., 1789, Oct. 5. Graduated, Williams College,

1814, and Andover Theological Seminary, 1817. Ordained, Brattleboro', Vt., 1819, Jan. 13; dismissed, 1834, Sept. 10. Installed, First Church, Nashua, N. H., 1835, Jan. 1; dismissed, 1842, June 8. Installed, Frankestown, N. H., 1843, Aug. 16; dismissed, 1850, Nov. 5. Acting pastor, Evangelical Church, Greenfield, N. H., 1851, January, to 1859, April. Without charge, Nashua, N. H., till death. Married, 1st, 1823, Feb. 20, Jane Mackay, daughter of Lawson and Rachel (Bolton) McLellan, of Coleraine, Mass. She had two children, and died 1839, Dec. 2, aged 48. He married, 2d, 1841, Feb. 9, Mrs. Nancy, daughter of William and Nancy (Wyman) Bolton and widow of Austin Sanders, of Upton, Mass., who died, 1872, Dec. 16. Died of paralysis, 1876, Aug. 3, aged 86 years, 9 months, and 29 days.

MESSER, ASA, son of Moses and Abigail (Stevens) Messer, was born in Newport, N. H., 1793, Aug. 14. Graduated, Middlebury College, 1816, and studied theology with Josiah Hopkins, D.D., of New Haven, Vt. Ordained, Pittsford, Vt., 1818, Jan. 29; dismissed, 1822, February. Acting pastor, Essex, N. Y., 1822-6. His health then compelled him to relinquish his profession. He taught, successively, at Saratoga Springs, Newark, N. J., and Geneva, N. Y., after 1830, April, where he was connected with the Geneva Lyceum, and, after some years, a bookseller. He married, 1817, March 6, Martha, daughter of Hon. Timothy Woodford, of Addison, Vt. One daughter. Died in Geneva, 1876, Oct. 22, in the decline of life, — no special disease, — aged 83 years, 2 months, and 8 days.

MILLER, RODNEY AUGUSTUS, son of Uriah and Sarah (Spofford) Miller, was born in Troy, N. Y., 1798, Feb. 12. Preparatory studies at Salem, N. Y. Graduated, Union College, 1821, and Princeton Theological Seminary, 1825. Ordained, Old South Church, Worcester, Mass., 1827, June 7; dismissed, 1844, April 12. Without charge there until 1876. Member of the Board of Overseers of Harvard College, 1843, and 1852-60. He published a "Speech on the Plummer Professorship, delivered before the Board of Overseers of Harvard University, 1855, April 12." He died unmarried in Troy, N. Y., of inflammation of the bowels, 1876, Sept. 29, aged 78 years, 7 months, and 17 days.

MORRISON, MARTIN VAN BUREN, son of Piercie and Hannah (Barnes) Morrison, was born in Vinton County, Ohio, 1841, May 8. At age of six he lost his father, killed in Mexican War, his mother having died earlier. He enlisted, 1861, April, in Twenty-second Regiment, Ohio Volunteers; discharged in August, and re-enlisted, Sept. 18, in the Thirty-third Regiment. Became 1st lieutenant, and was taken prisoner at Chicamauga, 1863, September. In Libby Prison till May, 1864; then in Macon, Charleston, and Charlotte, where he escaped, but was recaptured and sent back to Libby Prison, Richmond. Released on parole, 1865, March. Ordained evangelist, Canton, Dakota, 1874, May 14. Acting pastor there till death. Published, "The Orphan's Experience." Married, 1868, April 13, Annie, daughter of Joseph and Annie (Day) Plummer, of North Salem, Indiana. Four children. Died of general debility, resulting from his long imprisonment, 1876, Sept. 20, aged 35 years, 4 months, and 12 days.

ORDWAY, SAMUEL, son of Samuel and Sarah (Morse) Ordway, was born in Amesbury, Mass., 1808, March 12. Graduated, Bangor Theological Seminary, 1838. Ordained, Parsonsfield, Me., 1838, Dec. 5; dismissed, 1841, Sept. 8. Acting pastor, Auburn, N. H., 1841, September, to 1846, June; Wethersfield, Ill., 1847-50, January; Lawn Ridge (Northampton), Ill., 1850, January, to 1855; Parsonsfield, Me., 1855-6; Beverly, North, Mass., 1856-8; Lawn Ridge, Ill., 1858, September, to 1864; Neponset, Ill., 1864-6. Without charge, Kewaunee, Ill., till death, except two years acting pastor, Wethersfield, 1870-2, and other places for shorter periods. Married, 1839, April 4, Mary Parsons, daughter of Dudley and Elizabeth H. (Parsons) Gilman, of Parsonsfield, who survives him with one daughter. Died in Marshalltown, Iowa, of heart disease, 1876, Nov. 2, aged 68 years, 7 months, and 21 days.

PAGE, ROBERT, son of Robert and Abigail (Brown) Page, was born in Readfield, Me., 1790, April 25. Preparatory studies at Hallowell. Graduated, Bowdoin College, 1810, and Andover Theological Seminary, 1815. Home missionary in Maine, 1816-20. Ordained, Bradford, N. H., 1822, May 22; dismissed, 1828, April 16. Installed, Durham, N. H., 1828, Dec. 3; dismissed, 1831, March 31. Installed, Hanover, N. H., 1831, Oct. 5; dismissed, 1833, May 9. Installed, Hardwick, Vt., 1833, Sept. 25; dismissed, 1835, June. Installed, Levant (now Kenduskeag), Me., 1835, July 15; dismissed, 1844, July 30. Acting pastor, Old Town, Me., 1844, January, to 1846, January; Carroll, Springfield, and Lee, 1846, March, to 1847, October; Hillsboro', N. H., 1847, August, to 1851, May; Lempster, N. H., 1851, May, to 1856; West Farmington, Ohio, 1856, October, to 1863, except a year, 1859-60, in Nebraska. Without charge, in Farmington, till death. Married, 1822, Aug. 1, Olivia, daughter of Benjamin and Olivia Adams, of New Ipswich, N. H., who died 1867, Feb. 11. They had eight children. Died, 1876, Jan. 12, of bilious fever, aged 85 years, 8 months, and 17 days.

PAINE, WILLIAM POMEROY, D. D., son of Elijah and Martha (Pomeroy) Paine, was born in Ashfield, Mass., 1802, Aug. 1. Ashfield Academy. Graduated, Amherst College, 1827, and Andover Theological Seminary, 1832. Tutor, Amherst College, 1829-31. Ordained, Holden, Mass., 1833, Oct. 24. Resigned, 1875, February, but remained pastor "emeritus," until death. Trustee of Leicester Academy, also of Amherst College, from 1854. Received the honorary degree of D. D. from Amherst College in 1856. Published Sermons on the anniversaries of his settlement in 1858, 1863, and 1873. Married, 1834, June 11, Sarah, daughter of John and Sarah (Richards) Mack, of Plainfield, Mass. She died 1868, Oct. 3. Of six children, two are living. Died of chronic enteritis, 1876, Nov. 28, aged 74 years, 3 months, and 27 days.

PALMER, HORACE WESTON, son of Samuel and Irene (Parks) Palmer, was born in Palmyra, Portage Co., Ohio, 1815, Jan. 19. Graduated, Theological Department of Western Reserve College, 1844. Acting pastor, Hartford, Ohio, 1844-7. Ordained (?), Twinsburg, Ohio, 1848, April 5; dismissed, 1852, April 5. Kingsville, Ohio, 1853-70. Acting pastor,

Andover, Ohio, 1870, till death. Married, 1st, 1838, March 8, Harriet, daughter of Elisha Shepard, of Braceville, Ohio, who died 1864, May 6, leaving two sons; and he married, 2d, 1866, Feb. 14, Mrs. Agnes Kitchman, of Ashtabula. Died of unknown disease, 1876, Nov. 18, aged 61 years and 10 months.

PARK, HARRISON GREENOUGH, son of Rev. Dr. Calvin and Abigail (Ware) Park, was born in Providence, R. I., 1806, July 28. Graduated, Brown University, 1824. Studied theology one year in Princeton Theological Seminary, and privately with Dr. Wisner, of Boston. Also read law three years. Ordained, South Dedham (now Norwood), 1829, Dec. 16; dismissed, 1835, Sept. 23. Installed, Danvers 2d Church, 1837, Feb. 1; dismissed, 1838, Oct. 29. Installed, Burlington, Mass., 1849, Nov. 15; dismissed, 1852, May 10. Installed, Bernardston, Mass., 1856, Aug. 12; dismissed, 1858. Installed, Westminster, East, Vt., 1858, Nov. 17; dismissed, 1860, March 13. Between 1837-49 he was agent of *The Mother's Magazine*; also engaged in publishing and editing the *Fathers' and Mothers' Manual*. Without charge, Walpole, N. H., 1860-2; Hancock, N. H., 1862-9; Norwood, 1869, till death. He published "Memorial Sermon of Rev. George Cowles," 1837; "A Voice from the Parsonage," 1854; and "The Shortened Bed," a sermon at Saxton's River, Vt., 1859. Married, 1st, 1830, June 10, Julia, daughter of George and Martha (Newell) Bird, of Dedham, who died 1835, May 2; married, 2d, 1837, July 6, Elizabeth, her sister. Nine children. Died of erysipelas, 1876, June 28, aged 69 years and 11 months.

PARKER, ORSON, son of Joseph Upton and Abigail (Whittier) Parker, was born in Methuen, Mass., 1800, Oct. 9. Practised law, Adams, N. Y., 1821-31. Studied theology in Auburn Theological Seminary, 1831-2. Ordained evangelist at Rodman, N. Y., by the Black River Association, 1832, May 9. Most of his life spent in evangelist labors. Acting pastor, Belleville, N. Y., 1832; Cassville, N. Y., 1834-5; Rochester, Mich., 1846-7; and Detroit, 1848-9. Residence in Flint, Mich., since 1850, except the years 1861-5, when he was in Clinton, N. Y. Published (1) "The Way to be Saved," a pamphlet. (2) "The Fire and the Hammer; or, Revivals and the Best Methods of promoting Them," now in press, Boston. Married, 1st, 1827, Celestine, daughter of William and Phebe Gridley, of Adams, N. Y. She died, 1828, June 2; and he married, 2d, 1832, Sept. 13, Diana Elinor, daughter of Adonijah and Esther (Long) Atherton, of Henderson, N. Y. Nine children. Died, in Havana, N. Y., of paralysis, 1876, March 14, aged 75 years, 5 months, and 5 days.

PECK, MARSHALL REUBEN, son of Reuben and Hannah Gillett (Edson) Peck, was born in Brookfield, Vt., 1846, Aug. 22. Preparatory study, Newbury, Vt., Academy. Graduated, Dartmouth College, 1870. Teacher, Northfield, Vt., 1870-2. Chicago Theological Seminary, 1873. Graduated, Yale Theological Seminary, 1875. Ordained evangelist, Brookfield, 1875, Sept. 2, and sailed for the Madura Mission of the American Board of Commissioners for Foreign Missions, reaching Madras, Dec. 6; but failing health soon compelled his return. Married, 1875, June 3, Helen

Maria, daughter of Richard M. and Margaret (Ferguson) Nelson, of Alton, Ill. Died in Brookfield, of consumption, 1876, Aug. 7, aged 29 years, 11 months, and 16 days.

PERRY, DAVID, son of Dea. Moses and Hannah (Hall) Perry, was born in Worcester, Mass., 1798, July 26. Graduated, Dartmouth College, 1824, and Andover Theological Seminary, 1827. Ordained evangelist at Milford, Conn., 1828, June. Installed, Cambridgeport, Mass., 1829, April 23; dismissed, 1830, Oct. 13. Installed, Hollis, N. H., 1831, Feb. 23; dismissed, 1842, June 13. Installed, Lancaster, N. H., 1843, June 7; dismissed, 1847, Jan. 20. Installed, Danville, Vt., 1847, Feb. 23; dismissed, 1850, March 26. Teacher, Pepperell, Mass., 1850-3, and 1856-59; Brookfield, Mass., 1853-56. Acting pastor, Brookfield, North, Vt., 1860, April, to 1865; Worcester, Vt., 1865-9. Without charge, Hollis, N. H., 1869-72. Acting pastor, Falmouth, East, Mass., 1872, till death. Married, 1st, 1829, Sept. 8, Almira, daughter of Major Thomas and Mehitable Drury, of Auburn, Mass. She died, the mother of five children, 1837, Feb. 7; and he married, 2d, 1837, Dec. 20, Julia Ann, daughter of Col. Zenas and Grace Stebbins, of Belchertown, by whom he had four children. She died, 1859, Aug. 31; and he married, 3d, 1862, Oct. 4, Almira, daughter of Silas Wylls and Polly (Gillett) Hodges, of Clarendon, Vt. Died suddenly in Wareham, Mass., of apoplexy, 1876, Aug. 27, aged 78 years, 1 month, and 1 day.

PHIPPS, WILLIAM, son of William and Fanny (Moulton) Phipps, was born in Franklin, Mass., 1812, Oct. 31. Day's Academy, Wrentham. Graduated, Amherst College, 1837. Taught one year in Edgartown, Mass. Studied theology with Rev. Jacob Ide, D. D., West Medway. Ordained, Paxton, Mass., 1840, Nov. 11; dismissed, 1869, March 2. Installed, Plainfield, Conn., 1869, June 9, and died in office. Trustee of Leicester Academy and Plainfield Academy. Married, 1837, Sept. 5, Mary Clark, daughter of Eleazer and Mary (Fisher) Partridge, of Franklin, Mass. Seven children, of whom the two sons are Revs. George Gardner, of Wellesley, Mass., and William Hamilton, of Poquonnock, Conn. Died of kidney disease, 1876, June 13, aged 63 years, 7 months, and 13 days.

RICHARDSON, MERRILL, D. D., son of Heman and Mary (Parker) Richardson, was born in Holden, Mass., 1811, Oct. 4. Leicester Academy. Graduated, Middlebury College, 1835. Taught the academy in Middlebury two years, and was two years in Yale Theological Seminary, in class of 1839. Ordained, Terryville (in Plymouth), Conn., 1841, Oct. 27; dismissed, 1846, July 1. Acting pastor, Durham, Conn., 1847, January, to 1849, January. Reinstalled, Terryville, 1849, May 16; dismissed, 1858, Jan. 18. Installed, Salem Street Church, Worcester, Mass., 1858, Jan. 26; dismissed, 1870, Sept. 22. Installed, New England Church, New York City, 1870, Nov. 16; dismissed, 1872, May 14. Installed, Milford, Mass., 1873, June 12, and died in office. Secretary of Connecticut School Board, 1847-8. Middlebury College gave the honorary D. D., 1871. Married, 1st, 1841, Emily, daughter of Dea. Ira and Martha E. (Hemenway) Allen, who died 1844, June 12; 2d, 1845, Jan. 1, Eunice A., daughter of Eli Terry, of

Terryville. Four children. Died of Bright's disease, 1876, Dec. 12, aged 65 years, 2 months, and 8 days.

RIDDEL, SAMUEL HOPKINS, son of Rev. William and Lucy (Hopkins) Riddel, was born in Bristol, Me., 1800, Jan. 2. Graduated, Yale College, 1823, and Andover Theological Seminary, 1826. Ordained, Glastenbury, Conn., 1827, June 27; dismissed, 1837, February. Editor *Connecticut Evangelical Magazine*, 1834-5, and agent American Education Society, 1836-8. Editor *Hartford Congregationalist*, 1839-40. Secretary American Education Society, 1842-50, and editor *Quarterly Register*, 1842-3. Editor *Puritan Recorder*, 1853-60. Installed, Tamworth, N. H., 1860, Aug. 15; dismissed, 1871, July 12. Without charge, Tamworth and Boston, till death. Married, 1st, 1827, July 12, Harriet Angeline, daughter of Joel and Hannah (Fitch) Ray. She died, leaving two daughters, 1856, March 15; and he married, 2d, 1862, Oct. 7, Mrs. Mary C., daughter of Barnard and Betsey (Cummings) Douglass, of Conway, N. H., and widow of Jonathan Edwards, of Fryeburg, Me. She died 1866, Jan. 28. Died of pneumonia, at Des Moines, Iowa, 1876, June 1, aged 76 years, 4 months, and 30 days.

ROGERS, ANDREW JACKSON, son of Henry and Harriet (Greenleaf) Rogers, was born in Medford, Mass., 1834, Nov. 10. Phillips Academy, Andover. Graduated, Brown University, 1868, and Andover Theological Seminary, 1871. Ordained, Pavilion Church, Biddeford, Me., 1873, July 10; dismissed, 1875, Jan. 20. Acting pastor, Underhill, Vt., 1875-6. Married, 1873, Jan. 16, Gertrude J., daughter of Horace W. and Harriet N. Barrett, of Winooski, Vt. One daughter. Died of heart disease at Winooski, 1876, May 6, aged 41 years, 5 months, and 26 days.

ROGERS, JOHN, son of Rev. John and Emily (Armat) Rogers, was born in Macclesfield, Eng., 1831, Nov. 13. Graduated, Rochdale College. Ordained, 1861, June 10, at London, Ont., at Methodist New Connection Conference, and was stationed at Montreal and at West Brome, P. Q. Installed, 1864, September, over the Congregational Church, Stanstead, P. Q.; dismissed, 1873, May 7. Acting pastor, also, at Derby, Vt., from 1868; Hartford, Vt., 1873, September, to 1874; Wells River, Vt., 1875, January to December; Swanton, Vt., 1875, December. Married, 1861, Sept. 10, Eleanor Hall, daughter of Robert and Elizabeth (Ewart) Wright, of Montreal. They had five children. Died at Swanton, Vt., of typhoid pneumonia, 1876, Feb. 20, aged 44 years, 3 months, and 7 days.

SMITH, ANDREW JACKSON, son of Benjamin and Marjorie (Toothaker) Smith, was born in Swan's Island, Me., 1836, Sept. 10. Preparatory study with Rev. J. E. Adams, Boothbay. Graduated, Bowdoin College, 1859, and Bangor Theological Seminary, 1863. Ordained, Rockport, Me., 1866, Nov. 7; dismissed, 1868, July 27. Acting pastor, Boothbay, First Church, 1868, August, to 1872, May; Waterford, 1872, July, until installed colleague pastor, 1873, Sept. 11, and so remained till death. Married, 1866, Aug. 29, Clementine, daughter of Thomas and Jane G. (Reed) Lancaster, of New Sharon, Me. Died of consumption, 1876, Nov. 16, aged 40 years, 2 months, and 6 days.

SMITH, EDWARD PARMELEE, son of Noah and Laura (Parmelee) Smith, was born in South Britain, Conn., 1827, June 3. Preparatory studies at Thetford, Vt., and entered Dartmouth College, 1845, but graduated, Yale College, 1849; two years in each. Teacher, Mobile, Ala., 1849-52. Yale Theological Seminary, 1852-3; Union Theological Seminary, 1853-4; and graduated, Andover Theological Seminary, 1855. Ordained, Pepperell, Mass., 1856, June 11; dismissed, 1864, Dec. 7. Also, Agent Christian Commission, 1862-3; Superintendent Western Department, same, at Nashville, Tenn., 1863-5; and Field Secretary in the East, 1865-6. District and Field Secretary American Missionary Association, 1867; Indian Agent in Minnesota, 1870, and Commissioner of Indian Affairs, Washington, D. C., 1873. Elected President Howard University, 1875. Sailed for Africa, on a tour of exploration, for the American Missionary Association, 1876. He published "Incidents, etc., of United States Christian Commission." Married, 1856, June 3, Hannah Cleveland, daughter of Levi and Ann (Ayers) Bush, of Westfield, Mass. Two children. Died of African fever, on board steamship "Ambrig," near Fernando Po, in the Gulf of Guinea, 1876, June 15, aged 49 years and 12 days.

STEARNS, WILLIAM AUGUSTUS, D. D., son of Rev. Samuel and Abigail (French) Stearns, was born in Bedford, Mass., 1805, March 17. Phillips Academy, Andover. Graduated, Harvard College, 1827, and Andover Theological Seminary, 1831. Ordained, Prospect Street Church, Cambridgeport, Mass., 1831, Dec. 14, and preached his farewell sermon, 1854, Dec. 10. Inaugurated as President of Amherst College, 1854, Nov. 22, and died in office. He was pastor, president, and Professor of Moral and Christian Science in Amherst College; Trustee of the Andover Theological Seminary and of Phillips Academy from 1856; President of the Massachusetts Home Missionary Society from 1859; a corporate member of the American Board of Commissioners for Foreign Missions from 1863; and member of the Massachusetts Historical Society, with many other offices of trust which he held at different times in connection with religious societies and boards of education. The degree of D. D. was conferred by Harvard College, 1853, of LL. D. by the College of New Jersey, 1862. His published works are (1) "Life and Select Discourses of Rev. Samuel H. Stearns." (2) "Infant Church Membership; or, The Relation of Baptized Children to the Church." (3) "Adjutant Stearns." (4) "American Congregationalism." (5) "Address at the Opening of Walker Hall." (6) "Discourse Commemorative of Rev. Joseph Vaill, D. D." (7) "Sermon before the Pastoral Association of Massachusetts." (8) "Sermon on Military Institutions." (9) "Sermon at the Dedication of the New Meeting-House," Cambridge, 1852. (10) "Sermon in Commemoration of Daniel Webster." (11) "Sermon on Fast Day, 1854, upon Slavery in Its Present Aspects," etc. (12) "Sermon on Educated Manhood," 1857. (13) "Sermon at the Funeral of Mrs. Sykes," Bedford. (14) "Sermon on the National Fast Day," 1861. (15) "Sermon, Ordination of Rev. J. F. Stearns," 1835. (16) "Sermon on the Death of President Taylor," 1850. (17) "Report of Directors of the American Education Society,"

1857. (18) "Election Sermon, Boston, January, 1864," with various articles in the *Bib. Sacra*, *Congregational Quarterly*, and other periodicals pamphlets, and newspapers. Married, 1st, 1832, Jan. 10, Rebecca Alden, daughter of Samuel and Abigail (Drew) Frazar, of Duxbury, Mass. She died at Amherst, 1855, July 19, leaving six children; and he married, 2d, at Providence, R. I., 1857, Aug. 25, Olive Coit, daughter of Solomon and Lydia (Morgan) Gilbert. He died at Amherst, 1876, June 8, of paralysis of the heart, aged 71 years, 2 months, and 12 days.

TAYLOR, CHAUNCEY, son of Dea. Nehemiah and Lydia (Streeter) Taylor, was born in Williamstown, Vt., 1805, Feb. 17. Academic study at Hinesburgh, Vt. Graduated, University of Vermont, 1831, and studied theology with Rev. Ira Ingraham, of Brandon. Ordained, Chittenden, Vt., 1835, Jan. 21; dismissed, 1837, November. One year on James Island, near Charleston, S. C., from 1838, January. Acting pastor, Chittenden, 1839, May, to 1841. Without charge, Winooski and Milton, Vt., 1841-3. Acting pastor, Alburgh, Vt., 1843-6, May. Reinstalled, Chittenden, 1846, Dec. 1; dismissed, 1854, August. Acting pastor, Langdon, N. H., 1854, September, to 1856, March. Home missionary, Algona, Kossuth County, Iowa, from 1856, April. Gathered a church in 1858, and installed, 1867, Sept. 8; dismissed, 1873, July 2. Without charge till death. Married, 1st, 1833, Dec. 17, Harriet Cynthia, daughter of Nathaniel Doak, of Burlington, Vt., who died, 1857, Oct. 12. Five children. He married, 2d, 1860, Sept. 12, in Cincinnati, Mrs. Marian (Talbot), widow of Lewis France, of Washington. Died, 1876, Feb. 29, aged 71 years and 12 days.

THOMSON, JOHN, son of Samuel and Liliat Thomson, was born in Glasgow, Scotland, 1838, April 13. High School in Ann Harbor, Mich. Graduated, Michigan University, 1865, and Union Theological Seminary, 1868. Ordained evangelist in Swampscott, Mass., 1869, Sept. 22. Acting pastor there, 1869-70, and at South Abington, 1870, March 1, till death. Married, 1869, Sept. 28, Maria Georgiana, daughter of Rev. Archibald and Maria G. (Blake) Burgess, of Hancock, N. H. Died, 1876, Oct. 31, of typhoid fever, aged 38 years, 6 months, and 16 days.

TITUS, EUGENE HENRY, son of Alden Wheeler and Emmeline (Brown) Titus, was born in Stockbridge, Vt., 1834, Nov. 16. Phillips Academy, Andover. One year in Harvard College, but graduated, Williams College, 1862, and Andover Theological Seminary, 1865. Ordained, Dane Street Church, Beverly, 1866, Feb. 15; dismissed, 1867, Jan. 16. Installed, Bethel, Me., 1869, June 1; dismissed, 1870, Dec. 6. Installed, Farmington, N. H., 1873, April 29, but his health soon failing, he left, although not formally dismissed until 1876, March 8. Without charge, Georgetown, Mass., till death. Married, 1865, Dec. 27, Lucy, daughter of George Washington and Charlotte (Spofford) Chaplin. Died of paralysis, resulting from dyspepsia and nervous prostration, 1876, July 21, aged 41 years, 8 months, and 5 days.

UNDERWOOD, JOSEPH, son of John and Mary (Fassett) Underwood, was born in Bradford, Vt., 1796, Oct. 2. Kimball Union Academy, 1817-20, and Chesterfield Academy, 1821. Graduated, Bangor Theologi-

cal Seminary, 1824. Ordained, New Sharon, Me., 1826, March 7; dismissed, 1831, Nov. 16. Also acting pastor, Industry, 1827-30. Acting pastor, Augusta, North, 1832, February, to 1833. Installed, Williamsburg, Me., 1833, Oct. 16; dismissed, 1835, Aug. 5. Also acting pastor, Sebec, 1833-5. Home missionary in Foxcroft and Dover, Atkinson, Milo, and Bradford, 1835-7. Re-installed, New Sharon, 1837, Feb. 22; dismissed, 1839, Sept. 3. Installed, Millport, Veteran, N. Y., 1841, Feb. 28; dismissed, 1843. Acting pastor, Hardwick, Vt., 1844, and installed there 1846, Dec. 9; dismissed, 1858, Feb. 2. Acting pastor, Burke, Vt., 1858-9; Barnet, Vt., 1860, January, to 1866, June; Burke, 1870-2. Without charge, Hardwick, till death. Represented Hardwick in legislature, 1856, 1868-9. Married, 1825, Feb. 17, Lucy Warner Trull, of Westmoreland, N. H. Four sons. Died, 1876, July 27, of softening of the brain, aged 79 years, 9 months, and 25 days.

VERNON, THOMAS, M. D., son of Thomas and Elizabeth Almy (Ellery) Vernon, was born in Newport, R. I., 1797, Dec. 20. Preparatory study at Newport. Graduated, Brown University, 1816. Studied law for a time in New York, and then theology. Ordained, Rehoboth, Mass., 1826, Sept. 11; dismissed, 1837. Failure of voice compelled him to teach for two or three years. Acting pastor, Kingston, R. I., 1839-48. Then studied medicine in Philadelphia, and took a degree in 1852. Practised medicine in Providence, 1852-6, and Perth Amboy, N. J., 1856-69. In North Carolina one year, and after, in Providence, till death. Trustee of Brown University, 1844-60. Married, 1831, May 24, Adelaide Augusta, daughter of John and Nancy (Hichborn) Winthrop, of Boston, who, with three of their six children, survives him. Died 1876, May 9, of pneumonia, aged 78 years, 4 months, and 20 days.

WARNER, AARON, D. D., son of Joseph and Jerusha (Edwards) Warner, was born in Northampton, Mass., 1794, Oct. 20. Graduated, Williams College, 1815, and Andover Theological Seminary, 1819. City missionary, etc., Charleston, S. C., 1819-22, and part of the time acting pastor of the Circular Church there. Ordained, 1823, Sept. 25, at Salem, Mass., as evangelist. Installed, 2d Church in Medford, 1824, Sept. 1; dismissed, 1832, Oct. 10. Professor of Sacred Rhetoric, Gilmanton Theological Seminary, 1835, Feb. 18, to 1843, November. Professor of Rhetoric and Oratory and English Literature, Amherst College, 1844, January, to 1853, November. Without charge, Amherst, till death. Received the honorary degree of D. D. from Amherst College, 1860. Corporate Member of American Board of Commissioners for Foreign Missions from 1838. Married, 1st, Mrs. Mary (Atwood) Hardy, daughter of Moses and Mary (Tenney) Atwood, of Haverhill, Mass. She died at St. Augustine, Fla., 1834, June 12, and he married, 2d, Anne Greeley, daughter of Thomas and Nancy (Greeley) Burns, of Gilmanton, who died in Lowell, Mass., 1865, July 8. Three children. Died, Amherst, Mass., 1876, May 14, of paralysis of the heart, aged 81 years, 6 months, and 25 days.

WHIPPLE, GEORGE, D. D., son of Benjamin and Susannah (Hall) Whip-

ple, was born in Albany, N. Y., 1805, June 4. He studied for some time in the Oneida Institute; one year in Lane Theological Seminary, 1833; and graduated Oberlin, Theological Department, 1836. Ordained evangelist, 1836. Principal Oberlin Preparatory Department, 1836-8, and Professor of Mathematics, 1838-47. Secretary America Missionary Association, with office in New York, 1846, till death. Dartmouth College gave him the honorary degree of D. D., 1876. He married Mrs. Alice (Webster), widow of Prof. Jarvis Gregg, of Oberlin, Ohio, a daughter of Hon. Ezekiel Webster, of Boscaawen, N. H., who died 1876, Nov. 6. Died in Brooklyn, of sunstroke and overwork, 1876, Oct. 6, aged 71 years, 4 months, and 2 days.

WILCOX, JOHN, son of Nathaniel and Fanny (Mann) Wilcox, was born in Killingworth, Conn., 1814, March 21. His preparatory, collegiate, and theological studies were all in Western Reserve College. In the latter departments he graduated, 1841 and 1844. Bible agent, Western Reserve, Ohio, two years. Acting pastor, Green, Ohio, 1845-6; Southington, Ohio, 1846-8; Hartford and Maysville, Wis., 1850, October, to 1851; Marquette County, Wis., having stations at Westfield, Packwaukee, Moundville, and another, 1851, October, to 1858. Ordained at Stockbridge, Wis., 1852, July 1; Iowa Falls, Iowa, 1858-9. Without charge, Rockford, Ill., 1860-6. Married, 1845, Sept. 24. Sarah Pamela, daughter of Evan and Lucina (Bacon) Spencer, of New Hartford, Conn., who died in Packwaukee, 1867, June 5. Two children. Died in Twinsburg, Ohio, of inflammation of kidneys, 1876, April 12, aged 62 years and 21 days.

WILLIAMS, THOMAS, son of Joseph and Lucy (Witter) Williams, was born in Pomfret, Conn., 1779, Nov. 5. Entered Williams College, 1795, but went to New Haven, 1798, and graduated Yale College, 1800. Studied theology with Dr. Emmons six weeks, in 1804. Teacher in Beverly, Mass., Woodstock and Norwich, Conn., and Boston, 1800-3. Ordained evangelist, at Killingly, Conn., 1804, May 16. Home missionary in New York, 1803-5. Preached in Branford, Conn., 1806, May to September. Acting pastor of Pacific Church, Providence, R. I., 1807, January, to 1816, April. Installed, Foxborough, Mass., 1816, Nov. 6; dismissed, 1821, November, but previously had become again acting pastor of his former charge in Providence, 1821, July, to 1823, August. Installed, Attleborough, Mass., 1824, Sept. 29; dismissed (by mutual consent, without council). 1827, Dec. 11, and became acting pastor of a union church in Hebronville, same town, and remained till 1830, April. Missionary service in Providence and vicinity, 1830-34. Acting pastor, Barrington, R. I., 1835, May, to 1838, March. Without charge, Providence, from 1838, autumn, but laboring widely as opportunity offered. Not less than 2,200 preaching services from 1840, April, to 1868, November. Resided in Hartford, Conn., 1839-40, and East Greenwich, R. I., 1840-3, returning in September to Providence, and there continued till death. Brown University conferred the honorary degree of A. M., 1814. He published (1) "Sermons on Important Subjects." Hartford, 1810; pp. 231. (2) "A Discourse on National Thanksgiving for Peace." Providence, 1816. (3) "Ordination Sermon

of Rev. Emerson Paine, in Middleboro', Mass., 1816, Feb. 14." (4) "A Discourse at a Public Meeting of the Singers in the North Parish, Wrentham, 1817, May 15." (5) "Sermon at the Dedication of the Meeting-House in Foxboro', 1823, Jan. 1." (6) "Psalmody: A Sermon on Lord's Day, 2d March, 1823, in the Pacifick Congregational Meeting-House." (7) "An Explicit Avowal of Nothingarianism." In a sermon by Demens Egomet. (8) "Sermons." Providence, 1823; pp. 204. (9) "The Greatest Sermon that ever was preached." By Demens Egomet. (A second edition of "7.") (10) "Little Sermons on Great Subjects." Providence, 1826; pp. 72. (11) "Sermons." Providence, 1832; pp. 352. (12) "A Sermon on the Conclusion of the Second Century from the Settlement of the State of Rhode Island and Providence Plantations." 1837. (13) "The Domestic Chaplain." Hartford, 1839; pp. 156. (14) "The Mercy of God: A Centennial Sermon on the Revival of Religion, A. D. 1740." Inscribed to the memory of the Rev. Nathan Strong, D. D., 1840. (15) "Jehovah; or, Uni-Trini-tarianism." A sermon, 1847. (16) "A Discourse on the Battle of the Great Day of God Almighty." 1849. (17) "The Official Character of Rev. Nathanael Emmons, D. D., Taught and Shown in a Sermon on His Life and Death." Boston, 1840. (18) "A Discourse on the Life and Death of Oliver Shaw." Boston, 1851. (19) "A Discourse on Ordinances of Divine Appointment." Providence, 1855. (20) "A Discourse on the Conduct of God in the Death of Great Men." Occasioned by the death of Daniel Webster. 1858. (21) "A Sermon on the Perfection of God in the Imperfection of His People." 1858. (22) "A Sermon on the Salvation of Sinners." 1858. (23) "A Sermon on the Choice of Moses." 1858. (24) "Providence Preacher: A Series of Sermons and Other Instructions in Monthly Numbers." 1859. This list is probably incomplete, and several editions were issued of some of these publications. He married, 1812, May 20, Ruth, daughter of Isaac and Ruth (Jewett) Hale, of Newbury, Mass. She died at Providence, 1867, March 7. They had seven children. He died of old age, 1876, Sept. 29, aged 96 years, 10 months, and 24 days. Since the death of Timothy Bishop, of New Haven, 1873, March 6, he had been the senior surviving graduate of Yale College, and he was the last living graduate of an American college in the eighteenth century.

WOODBURY, SAMUEL, son of John and Sarah (Pearson) Woodbury, was born in Groton, N. H., 1794, May 29. Graduated, Auburn Theological Seminary, 1826. Ordained, 1841, April. Acting pastor, Freetown, Mass., 1848-52. Without charge there 1852-9. Acting pastor, Chiltonville, in Plymouth, Mass., 1859-65. Without charge there 1865-9; Freetown, 1869-72, and in Natick, 1872, till death. Died unmarried, of old age, 1876, Nov. 17, aged 82 years, 5 months, and 19 days.

SUMMARIES.

Whole Number.—68; in 1875 it was 63.

Nativity.—Connecticut, 11; England, 2; Indiana, 1; Maine, 4; Massachusetts, 26; New Hampshire, 8; New York, 3; Ohio, 3; Rhode Island, 2; Scotland, 1; Vermont, 7; New England, 58.

Place of Decease.—African Coast, 1; Connecticut, 5; Dakota, 1; Delaware, 1; Florida, 1; Georgia, 1; Illinois, 1; India, 1; Iowa, 6; Maine, 3; Massachusetts, 19; Michigan, 4; New Hampshire, 2; New Jersey, 1; New York, 7; Ohio, 3; Pennsylvania, 1; Rhode Island, 2; Vermont, 6; Wisconsin, 2; New England, 37.

College.—Amherst, 9; Bowdoin, 3; Brown, 3; Dartmouth, 7; Hamilton, 1; Harvard, 1; Indiana Univ., 1; London Univ., 1; Michigan Univ., 1; Middlebury, 2; Oberlin, 2; Rochdale, 1; Union, 2; Vermont Univ., 3; Western Reserve, 1; Williams, 8; Yale, 10; Not graduates, 12.

Seminary.—Andover, 22; Auburn, 2; Bangor, 4; Gilmanton, 1; Hartford, 2; Oberlin, 1; Princeton, 6; Union, 2; Western Reserve, 2; Yale, 6; Other, 2; Private, 18.

Employment.—Pastors, 7; Acting pastors, 17; Without charge, 32; Missionaries, 3; Physicians, 3; Evangelist, 1; Secretary, 1; College President, 1; Other, 3.

Age.—Average, 66 years, 5 months, and 26 days. In 1875 it was 62 years, 8 months, and 11 days. 96 years, 1; 80 to 90 years, 11; 70 to 80 years, 24; 60 to 70 years, 15; 50 to 60 years, 5; 40 to 50 years, 7; 30 to 40 years, 4; 29 years, 1. The average term of ministerial service from ordination to death was 35 years, 8 months, and 14 days.

Disease.—Abscess of Liver, 1; Accident, 1; African Fever, 1; Angina Pectoris, 1; Apoplexy, 2; Bilious Fever, 1; Bright's Disease, 3; Cancer, 1; Carbuncle, 1; Chronic Enteritis, 1; Congestion of Lungs, 1; Congestive Chills, 1; Consumption, 6; Debility, 1; Erysipelas, 1; Heart Disease, 4; Inflammation of Bladder, 2; Inflammation of Bowels, 1; Inflammation of Kidneys, 2; Leucocythæmia, 1; Old Age, 9; Paralysis, 9; Pneumonia, 10; Softening of Brain, 1; Stomach Debility, 1; Sunstroke and overwork, 1; Tumor, 1; Typhoid Fever, 1; Unknown, 2.

TABULAR VIEW.

Year.	Whole No. of deaths.	Average age.	Average length of service.
1875.	63	62 years, 8 months, 11 days.	31 years, 7 months, 7 days.
1876.	68	66 " 5 " 26 "	35 " 8 " 14 "
	131	64 " 8 " 0 "	33 " 8 " 23 "

H. A. H.

CONGREGATIONAL NECROLOGY.

[NOTE.—In the July number the vital statistics of all deceased ministers are given in detail, hence in this necrological department, in the case of ministers, some statistics are designedly omitted.]

REV. MOSES McLELLAN COLBURN died at St. Joseph, Mich., Jan. 26, 1876, in the fifty-seventh year of his age. His last sermon, preached only ten days before his death, made a very profound impression on his church. It was from that pertinent inquiry in Isaiah v. 4: "What could have been done more to my vineyard that I have not done in it?"

He was born at Fair Haven, Vt., Sept. 17, 1819. He was educated at Burr Academy, Manchester, Vt., the University of Vermont at Burlington, and in Andover Theological Seminary.

His ministry was spent in Congregational churches at New Bedford and South Dedham, Mass., Waukegan, Ill., and St. Joseph, Mich. The quarter of a century which he spent in these churches comprised years of earnest and successful labor. Additions were made to the churches under his care with steady, frequent, and encouraging regularity, rather than in large numbers at distant times.

A few nights before his death occurred, he with great difficulty arose about midnight, and kneeling down prayed for the outpouring of God's spirit on his church. The intensity of his desire was too much for his bodily weakness. He frequently paused to gather strength to urge this his last audible prayer.

Mr. Colburn was a plain, unostentatious man, true and kind in all the relations of life, a ripe scholar, a conscientious student, and in consequence an instructive preacher. He was deeply interested in the cause of education, hence his services were sought and given on various educational boards. He was authority in history, and had few equals in this State [Mich.] as a linguist, reading French and Hebrew with ease, and Latin, Greek, and German with great fluency. His quickness of apprehension and of acquirement was remarkable. His range of reading was broad, his knowledge accurate and ready for use; his devotion to his profession ardent and entire. A. S. K.

MRS. HANNAH HATCH (TILDEN) PERKINS, wife of Rev. Henry M. Perkins, of Hanover, and daughter of Mr. Henry and the late Mrs. Hannah (Hatch) Tilden, died in East Marshfield, Mass., Sunday evening, Dec. 3, 1876.

A little more than five weeks before, Oct. 25, 1876, she was mar-

ried, in the same room in her father's house from which she passed into the heavens. No one from her wide circle of friends, as they came together to greet her on that bright October morning, could have thought that joy was so soon to give way to sorrow, though admonished by the hectic flush on the otherwise pale face. But disease had made deeper inroads than we knew, and notwithstanding all that medical skill could do, she failed rapidly.

Mrs. Perkins was born in East Marshfield, April 14, 1853. The most of her life, except her school-days at Wheaton Seminary, Norton, was passed under her father's roof. She was converted at an early age and soon after confessed her faith in Christ. Naturally of an ardent temperament, she was not found wanting in zeal for the Master.

When she became convinced that nothing more could be done for her, it required something of a struggle to relinquish all her newly laid plans at so early an age. But her long-cherished desire to have no will but Christ's at length prevailed, and the last scene was one of triumph.

W. H. C.

MRS. EMILY PORTER (PITKIN) WHITON, widow of the late Rev. Samuel J. Whiton, died at Kellogg, Iowa, July 1, 1876. She was born at Delevan, Wis., Oct. 6, 1846, and was the only child of Rev. Frederic H. Pitkin (who died at Delevan, April 27, 1847) and Catharine A. (Porter) Pitkin, home missionaries at the early settlement of that place. Her early life was spent in Illinois, in the family of her ever kind and tender step-father, Rev. Addison Lyman, now of Kellogg, Io. Her education was the best that could be obtained where they resided, but her active mind needed no incentive to study. The pursuit of knowledge was a pleasure to her. Her excellent mother, a graduate of Mt. Holyoke, in the class of 1844, early instilled in the mind of her child the noble principles taught by Mary Lyon, and ever fresh in her own rich experience. In a large family of brothers and sisters, Emily was the guiding star, and her influence was ever salutary and elevating.

When very young, her mind seemed deeply imbued with religious sentiment. The Bible was to her the best of books, and the songs of Zion the sweetest music, but she did not make a public profession of her faith in Christ till 1858. In later years, when father, mother, and nine children sat together at the table of the Lord, partakers of like precious faith, her joy and gratitude were unbounded.

It had been with her a long-cherished purpose to find a field of usefulness where she could labor more entirely in the vineyard of

the Master ; and as the wife of one of Christ's ministers, she thought her desire was granted. She was married to Rev. S. J. Whiton, laboring then in Iowa, June 9, 1869, but by the failure of his health she was called to minister to his necessities during months of suffering from a pulmonary disease, and to find herself a widow within the first year of her married life. She lingered with his parents near his grave one year, in accordance with a promise given him before his death, then willingly returned to the dear home circle, cheerfully to take up the broken thread of her life-work, to *do* or to *bear* all the Master's will. Her rare self-forgetfulness and kindly ministries seemed newly blended with a chastened and refined spirit.

When the disease that terminated her husband's mortal life seemed fastened upon her, a friend asked her to "have faith to be healed." She replied, "I have prayed that my sickness might be short, and I think my prayer will be granted. I have faith that my Heavenly Father knows what is best, and He will restore my health if He has need of me here. Life seems sweet, and I would willingly live on, but heaven is sweeter still." Her attachment to friends was warm and unchanging ; her love of flowers was so great that she liked to have her room full of them. Gradually she went down, surrounded by her friends, waiting patiently and trustfully mid much mortal suffering, till One came "whose form was like the Son of God," and she entered into everlasting rest.

R. P. B.

MISS LUCY ANGELA WOODCOCK died in Wellsville, N. Y., Aug. 3, 1876. She was the sixth child in a family of thirteen, the fourth daughter of David and Martha Osgood Woodcock, and was born in Independence, Alleghany County, N. Y., June 16, 1822. Her father had two years previous emigrated from Swanzy, Cheshire County, N. H., and was among the first settlers in the wilderness at the head of Genesee River.

Pioneer life trained the family to toil and self-reliance. Lucy, in the spring of 1842, left home, and began a course of study at Oberlin, O. She worked and taught to meet her expenses, and was honorably graduated from the Ladies' Department. She consecrated herself to Christ the first year of her course of study, and united with the Congregational Church at Oberlin. Her hope in Christ was steadfast and unwavering to the end. She was called to go as teacher among the emancipated on the island of Jamaica, West Indies, but was delayed for over a year in the family of her brother to take charge of a motherless babe in the household. After her brother's second marriage, she entered upon her work as a mission-

ary teacher at Eliot, under the auspices of the American Missionary Association. She taught here a few years, and then started a new station at Sea View, four miles from Eliot, where she labored two or three years, often being for weeks without a white friend with whom she could converse. After the death of the Rev. Mr. Thompson she returned to Eliot station and took charge of the mission, no minister being present, and often conducted the services of the church, calling on the members to speak and pray. In her school, the average attendance of which was about forty, was her life's work. She gathered the children "out of the bush," from the scattered huts, brought them to order, and instructed them to become intelligent Christian citizens. She took some of these under her own charge, arranged them in a family of which she was the matron, and prepared them for teaching or to occupy other stations of usefulness. She was mild and firm, always self-possessed, and a person of no common executive ability. She taught her school five days in the week, nine months in the year, took the entire charge of her household; after the death of Rev. Mr. Thompson, she had the oversight of the church, and at times of the mission premises. She provided herself with milk and butter from her own dairy, and kept a horse, on which she rode to call upon friends, to go to other stations, to attend associations, and to make her trips of thirty miles to Kingston as the place of market, and of communication with the outside world. As the Normal School at Richmond was left without a teacher, Miss Woodcock removed from Eliot to Richmond. She gathered up the scholars that were scattered abroad, and continued her work here till she was advised to seek rest among friends in a cooler climate, to get relief from a tumor that had begun to trouble her. She reached her friends at home in December, 1875, after an absence of twenty-two years, excepting one visit home.

After consultation and a careful examination, she was advised to have the tumor removed, which was skilfully done, as was supposed, and the wound readily healed; but the pain in her breast and side returned, and soon the lower parts of her body become paralyzed. Her time was short. In a few days she breathed her last, and quietly fell asleep in Jesus. Many among the lowly will arise to call her blessed.

" 'Gem of the heart,' life's gift divine,
Bequeathed us from above,
Glad offering at affection's shrine,—
A sister's holy love."

H. E. W.

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

So deep and extensive has been the interest awakened by the lectures of Mr. Joseph Cook that they have been published simultaneously in numerous papers in this country and in England, and in the latter country in a pamphlet form. Their power is seen not only in the enthusiastic approbation with which they have been received by evangelical Christians, but also in the hostility which they have awakened among unevangelical sects. A clergyman of our own denomination has rendered himself conspicuous by presuming to assail what he calls "Joseph Cook's theory of the atonement." The pamphlet which he has issued, with the interrogative title, *Was Bronson Alcott's School a Type of God's Moral Government?*¹ is of interest chiefly as indicating the denominational affinities of its author. As a contribution to the discussion of the great themes which Mr. Cook presents with a master's hand, it is neither new nor valuable. In the secondary title of the pamphlet, the author uses the phrase, "Mr. Cook's theory of the atonement," and says afterward, "In Mr. Cook's own opinion, his theological masterpiece seems to be his restatement of the doctrine of the atonement." (p. 4.) Thus he seems to imply that the view of the atonement presented in the "Monday Lectures" is peculiar to Mr. Cook. We do not know where Mr. Gladden was educated, but we are surprised that he does not know that the view of the atonement given by Mr. Cook is substantially what is taught in all our theological seminaries, and *literally* what has been taught at our oldest seminary for the last thirty years.

This pamphleteer informs us that "the structure which Mr. Cook has put in place of those theories of the atonement once held is so badly planned and so poorly built that they who take refuge in it are sure, before long, to find it tumbling down upon their heads." (p. 5.) This may be so, but Andover Hill is a somewhat exposed position, and yet this structure has there withstood the blasts of many a winter!

This author says, "The belief of no given theory of the atonement is essential to the salvation of any individual. Men are not saved by believing theories of the atonement: they are saved by believing on Christ." (p. 6.) He here overlooks the fact that a man may hold such a theory of the atonement, as shall exclude the essentials of Christ's redeeming work, and that, with that theory, he cannot believe on Christ. He illustrates his assertion by reference to "medicine," which cures "a sick man," even though the patient does not know "how the medicine works." But it is an important consideration that the human soul, in its relations to truth, is not such that you can administer doses and have them operate without the soul's knowing what it is taking. Truth cannot be given in powders.

This writer objects to the language of Mr. Cook when he says that

¹ See Pamphlets Received, p. 450.

"it is self-evident that we cannot escape from God." (p. 12.) He says it is evident, but not *self-evident*. He adds, "The fact that we cannot escape from God involves the fact of God's existence; and the belief in the existence of God is an inference rather than an intuition. I heard one of the students at Andover, the other day, recite twenty-six elaborate propositions set forth by Prof. Park merely as *preliminary* to the proof of the existence of God. I do not think that Prof. Park is a man who would use twenty-six propositions in *getting ready* to show that a thing is true which was self-evident before he began." (p. 13.) To a superficial reader, this may seem conclusive reasoning; but an analytical mind can see at once its fallacy. Classifying our ideas with reference to their origin, we have (1) ideas of sensation, (2) ideas of reflection, and (3) ideas which the mind gives on condition of ideas of sensation and reflection. Where does Mr. Gladden get his authority for assuming that no ideas are self-evident unless they are intuitive? Whatever the source of our idea of God, whether our belief in His existence be instinctive, or whether we arrive at it by "twenty-six elaborate propositions," what difference does it make with Mr. Cook's statement? Mr. Cook did not say that the existence of God is self-evident, but "it is self-evident that we cannot escape from God." Now, having the idea of God as an omnipresent, omniscient, and omnipotent Ruler, if the proposition that we cannot escape from Him is not self-evident, then what is? Mr. Gladden does not discriminate between proving the Divine existence and seeing the truthfulness of a proposition respecting God after we have proof of His existence.

Mr. Cook gives this proposition: "It is self-evident, on examination of personal and general experience, that in the absence of satisfaction, conscience forebodes punishment." In noticing this proposition, Mr. Gladden says, "It is self-evident, on examination of personal and general experience." What sort of 'science' is this? Nothing can be *self-evident* that is only evident on examination of 'personal and general experience,' that a man does not know until he has read history. . . . I dwell upon this because it is the vice of Mr. Cook's method." (p. 23.) Here, again, what difference does it make, so far as Mr. Cook's proposition is concerned, what is the origin of our idea, so long as we have the idea? Mr. Cook says in effect, We know what our own conscience is and what it does, and "on an examination of general experience" we learn that every other man has a similar conscience, one which works, as to the law of right, in the same way. Thus, "on an examination of personal and general experience," we gain an idea of the universal conscience. Now, having this idea of conscience, what proposition does he base on it? This: "It is self-evident that in the absence of satisfaction, conscience forebodes punishment." Mr. Cook's sentence may need to be drawn out to save it from obscurity, or perhaps it would have been better to have left out entirely the clause, "on the examination of personal and general experience." The sentence may be criticised in this regard; but this fact does not touch the soundness of his argument. Mr. Cook does not rep-

resent the self-evident nature of his proposition as dependent on a prospective examination of personal and general experience, but only that, having on such an examination arrived at certain results, with these results in our possession, it is self-evident that the conscience in every man forebodes punishment. If Mr. Gladden had been more analytical, instead of thinking that he discovered in Mr. Cook a "vice," he would have himself been saved from a fallacy, and indeed from the trouble of writing his pamphlet.

Again, Mr. Gladden says, "He [Mr. Cook] wants to make it appear that this argument of his is in the nature of a mathematical demonstration, and therefore he calls many things axioms which are not axioms at all. Such a misuse of language vitiates a great part of his reasoning." (p. 23.) Then Mr. Gladden, after stating certain principles, says, "The principles here enunciated cannot be proved. They can only be stated. To my mind they are axioms." (p. 31.) But the principles which he lays down are not intuitive. He here declares principles to be axioms, on the ground that they are so plain that they "cannot be proved," but need only to "be stated." Here he uses the word "axiom" in the same sense in which he had previously condemned Mr. Cook for using it; but he "vitiates" his sentence by the clause, "*to my mind.*" Mr. Cook never talks about "*axioms, to my mind.*" Mr. Gladden adds, "It seems to me that they ought to be axioms to every person who has a conscience. I cannot doubt that to every good man they will be plain some day, — in the next world, if not in this." (p. 31.) We may well ask, What kind of an "axiom" is that which is an axiom to Mr. Gladden's mind only? What kind of an axiom is that which, excepting Mr. Gladden's mind, and some others it may be, simply *ought to be* an axiom to every person who has a conscience? What kind of an axiom is that which, being an axiom to Mr. Gladden's mind only, he doubts not "*will be plain* to every good man *some day*, — in the next world, if not in this"? Well may we add, in the language of Mr. Gladden himself, "What sort of science is this?" (p. 23.) Finally, we would ask, When a man makes such "misuse of language" as this, what sort of a critic is he of the scientific character of the language of others?

The writer of this pamphlet denies that the conscience produces in us the feeling that something ought to be done to satisfy the honor of the violated law. This fundamental principle he is led to reject, by asking whether God's "ethical nature is equally satisfied with the obedience of the good and the suffering of the evil." (p. 21.) Doubtless God prefers in itself obedience and reward to disobedience and punishment; but that does not touch the question as to whether the honor of His moral government may not be sustained untarnished by penalty when His subjects, as free, moral agents, choose to disobey. By pressing the word "satisfied," making it involve the matter of preference as here recognized, Mr. Gladden deceives his own mind, confounding two fundamentally different questions. When he adds, "The instinct which says, 'I ought to suffer,' cannot be satisfied with inflicting suffering on somebody else" (p. 30), he stumbles again over the word "satisfied," and confounds the demands of

instinct as to personal desert and the demands of instinct as to the support of law.

When Mr. Cook says, "We have no doctrine of the atonement which declares that personal demerit is laid upon our Lord, or that, in the strict sense of the word, he suffered punishment," Mr. Gladden cites Dr. Charles Hodge, of Princeton, and his son, Prof. A. A. Hodge, of Allegheny (p. 26), to show that one phase of orthodoxy does present this very doctrine of "personal demerit" in Christ, and of punishment "in the strict sense" as suffered by Him.

(1) Mr. Cook is here speaking of accredited orthodoxy, and it is not essential to such orthodoxy to believe that demerit is "transferable from personality to personality."

(2) He represents any such conception of the transfer of moral qualities as a popular and not a scholarly conception.

(3) It is at least questionable whether the Presbyterian professors whom Mr. Gladden cites do not in this case use language technically, so that, in scholarly criticism, their ideas are to be distinguished from the popular conception of them. (Hodge's *Theology*, Vol. II, p. 189.)

(4) Even if these in many respects distinguished professors be legitimately chargeable with a divergence from self-evident truth, that is for them to meet and answer for, and not for Mr. Cook, who is defending, not everything which any orthodox man may have said, but what is legitimately essential to orthodoxy. A phraseology may be cited from old theologians, and possibly from living theologians of some sects, whose terminology is old, which Congregational theologians do not employ. It is a poor occupation for a man connected with our denomination to imitate Unitarians and Universalists in digging toads from the old red sandstone, and trying to make us responsible for them.

Mr. Gladden says, "The chastisement of an innocent being, whether divine or human, cannot be substituted for the punishment of a guilty one. That is not just, that is not right; and therefore, because God is both just and righteous, He will do nothing of the kind." (p. 32.) Here he confounds himself by failing to recognize the fundamental distinction, so clearly drawn out by Jonathan Edwards, between retributive and general justice.

Because Mr. Cook, in his use of a regulation in Mr. Alcott's school as an illustration, presents a view of that regulation succinctly, and does not make mention of the direct penalty of the scholar's being whipped, for which penalty (assumed in an elliptical sentence) chastisement of the master is substituted, Mr. Gladden asserts that there was no such penalty. With amazing ignorance of the relations of the view of the atonement presented by Mr. Cook to the teachings of our theological seminaries, Mr. Gladden asserts, "I do him no injustice when I say that this illustration is the corner-stone of his system." (p. 33.)

Mr. Gladden remarks, "Mr. Cook says that obligation to satisfy the demands of a violated law may be removed by the author of the law" (p. 31), and then adds, We "reverently deny that God can remove any

obligation that the eternal law of right imposes. . . . God is not in any such sense the author of the eternal law of right that he can remove any portion of the obligations of that law; but Mr. Cook says that God has done this very thing. How? By 'substituting His own voluntary sacrificial chastisement for our punishment.' " (p. 32.) Here, again, Mr. Gladden is bewildered by not discriminating between the obligation to obey a law and the governmental demand of a violated law. The latter is what Mr. Cook maintained that the law-giver had a right to remove by the substitution of a governmental equivalent. To obey the law is man's responsibility; to sustain the honor of the violated law is the responsibility of the law-giver.

Mr. Gladden says, "Who is the author of the law that says, 'I ought to do right'? Do you say that it is God? Stop and think. Is not that law eternal? Is it not the very condition of moral existence? Is not God Himself under obligation to that law, just as really as you and I are under obligation to it?" (p. 31.) "The spiritual life is the *natural result* of obedience to the soul's law. It is not . . . the reward [award?] of a judicial decree." (p. 41.) "The death that is the consequence of sin is the decay and final ruin of the spiritual nature." (p. 48.) "It is not necessary . . . that God's law should be saved from dishonor. There was no obstacle in the heart of God, nor in the government of God, in the way of the restoration of transgressors." (p. 55.) If God is not the author of the law; if He is Himself under obligation to that law, just as really as we are; if He simply leaves that law to its natural operations, and does not enforce it by legal sanctions, then we may well ask, How is this law God's law any more than it is man's? In what sense is God our moral governor?

Mr. Gladden writes, "What is this spiritual nature of which we are speaking? I include under the term, the nobler faculties of the soul, — its natural love of truth and beauty and goodness; its instinctive reverence and trust and generous affection; its native courage and honor and magnanimity. All men do by nature possess such qualities as these; and it is because they possess these qualities that they are said to be made in God's image." (p. 45.) Here, under the term "spiritual nature," he includes "the nobler faculties of the soul." What does he do with the other faculties of the soul, which are less noble? Where does he rank the conscience? He includes, also, natural loves and instinctive affections, but these are old-school "states," or new-school "exercises," and then he speaks of all these as "qualities"; but a quality is something abstract, and yet he groups all these under our spiritual nature. Our spiritual nature and a portion of the faculties of the soul — either our inherited "states" or our instinctive moral "exercises" and our abstract ideas — are thrown together in dire confusion. Should not such a philosopher as this teach Mr. Cook the scientific use of language! Our "natural love of goodness" is an ambiguous phrase. If by goodness be meant simply amiable or useful qualities, we have a natural love of it; if the word be used to denote holiness, we recognize its claims, —

"Abash'd the devil stood,
And felt how awful goodness is, and saw
Virtue in her shape, how lovely, —"

but our depravity consists in not having a natural love of it.

As to the desert of sin, he admits that we have "a feeling that punishment is deserved, and a vague dread of coming retribution." (p. 52.) He explains this feeling by saying that it "is simply the reverberation in man's conscience of that note of doom which is all the while sounding through God's universe as a warning to every evil-doer." (p. 52.) Does he give this as a philosophical reply, or is he emulating Mr. Cook's rhetoric? He says, moreover, "There is still another feeling, most central and troublesome of all, that takes up its abode in the heart of the transgressor, and will not be driven forth. That is the feeling that God is angry with him. . . . It is almost impossible for us to believe that one whom we have deeply injured does not cherish resentment toward us. And this is precisely the feeling which the sinner finds in his heart whenever he thinks of God. By this instinct of his nature he is driven farther and farther away from God." (p. 53.) This feeling he stigmatizes as "cold suspicion and alienation." (p. 53.) He represents Christ's work as consisting in such a manifestation of God's love as removes this feeling and restores us to confidence in God. "He does not change God's feelings toward us, because God has always loved us." (p. 54.) "He reconciles us to God, not God to us." (p. 55.) "This, then, is the substance of the work that Jesus Christ comes into the world to do. To conquer the enmity and suspicion of men by His own great sacrifice; to make them believe that God loves them; then, having won their confidence, to repair, by the communication of His own life-giving spirit, the ruin that sin has wrought in their natures." (p. 62.) This is the ordinary Unitarian view.

The *Christian Register*, the organ of the Unitarians, represents Mr. Gladden as having "exposed the fallacies, sophistries, and almost blasphemies of the Tremont Temple prophet, in one of the ablest and most trenchant pamphlets of modern times." (June 16.) This extravagant indorsement is a two-edged sword. It gauges the caliber of the editor as a logician and philosopher, and it shows Mr. Gladden's doctrinal agreement, in some important particulars, with the Unitarians.

If this feeling of the sinner "that God is angry with him," is "most central and troublesome of all," if it so "takes up its abode in the heart" that it "will not be driven forth," if it is an "instinct of his nature" (p. 53), why should it be stigmatized as a "cold suspicion"?

Mr. Gladden says that "our moral intuitions are to be trusted." (p. 40.) Are not our constitutional instincts to be trusted? Are they so implanted in our nature that they will not be "driven forth," and then does God send His Son from heaven to eradicate them? Does He deceive us by a constitutional instinct, and then come down to earth, suffer and die, to un-deceive us? That is a deep philosophy!

It is true that God does not need to be appeased, it is also true that He is a God of love; but He is our moral governor, and as such is disposed to maintain by appropriate penal sanctions the honor of His violated law; and *that He has this disposition is what this constitutional instinct teaches us.*

That the sufferings and death of Christ are so far substituted for the penalty to which we by our transgressions have exposed ourselves, that on condition of our repentance and faith we may be set free, is the gospel, — the good news.

In describing the effect of sin, Mr. Gladden says, "When the law is disobeyed and death ensues, a process very like that of the dissolution of the body begins." (p. 44.) "The process going on within is demolition. By disobedience of the soul's law, these faculties are injured and finally destroyed." (p. 45.) "Such a process of moral deterioration always goes on in the life of him who habitually disobeys the law of God. When it has gone on long enough, the moral sense will be completely gone." (p. 76.) These sentences seem to indicate that the writer believes in the annihilation of the wicked.

But again he says, "It is not true that by-and-by, after death, in eternity, the penalty of the law will begin to be executed upon impenitent transgressors. The penalty of the law begins to be executed upon every transgressor at the very moment of his sin." (p. 49.) "The court of God is not adjourned until some unknown future day; . . . the penalties of His law begin to be visited upon every sinner at the moment of his transgression. They were never, on behalf of any man, remitted, and they never will be." (p. 50.)

These are the principles of the Universalists. If there is "no obstacle in the government of God in the way of the restoration of transgressors" (p. 55), we should naturally infer, from His goodness, that ultimately He will save them all. If this author is a Restorationist, he does not seem to have the moral courage to say so. He may not be either an Annihilationist or a Restorationist; for after a careful survey of his pamphlet, it is too much to expect that he will carry out his principles to their strictly logical results. As an author, he is a sprightly newspaper contributor, and as a man, he is possessed of generous impulses; but when he sets himself up as a philosophical critic or a teacher of scientific theology, he mistakes his sphere. A gentleman, wishing to water his horse at a brook by the wayside, once asked a lad, standing near, whether it was safe for him to drive through the brook, and received as a reply, "Yes, sir; it is dark, but not deep." This pamphlet, philosophically considered, is neither dark nor deep; but in view of the standing of its author as a Congregational minister and the esteem in which he is held personally, we lay it aside with sadness, and would to God that it were doctrinally of a purer quality.

HISTORICAL AND BIOGRAPHICAL.

AMONG the raciest and most stimulating of recently published biographies, we place that of Dr. Macleod.¹ As he was born in 1812 and died in 1873, his life covered one of the most eventful periods in Scottish ecclesiastical history. During this time, he filled successively the pastorates of Loudoun, Dalkeith, and Glasgow. The narrative of his life is given with rare discrimination and interest, while judicious selections from his letters and private journal supply to the book its signal charm. No verbal description can recall the sympathy, humor, and exuberant spirits which gave to Macleod his power over men, and made him seem like the personal friend of all. "When he came to see me," said a blacksmith, "he spoke as if he had been a smith himself, but he never went away without leaving Christ in my heart." Even the cabmen of Glasgow knew him more generally by his first name, and while some of them might have been at a loss to tell the stranger where Dr. Macleod lived, they never hesitated when inquiry was made for "Norman." He had the gifts of a great popular preacher, wielded a facile and fertile pen, and with his instinctive knowledge of how to touch every chord of human feeling, together with his ready command of anecdote, argument, bright flashes of imagination, and thrilling pathos, he was eminently fitted for the high place he took in his church and country. Every reader of his Memoir will get such a clear, home-like portrayal of him in all the phases of his character, that ever after he will hold him in tenderest remembrance. He was in every sense a large-natured person, with broad sympathies and a fearless spirit. Brimful of imagination, buoyancy, humor, drollery, and affectionateness, he is of the sort one cannot help loving.

In the opening of his ministry at Loudoun in 1838, when twenty-six years of age, he gave evidence of that tact and Christian enthusiasm which won for him at once an unwonted power as a pastor. His parish was largely made up of keen Chartists, violent infidels, who, with Tom Paine as their text-book, were ready to argue with any one on the questions of church and state. The young minister took, at the start, a determined stand for the strict exercise of church discipline, believing that laxity in church-life lowered the tone of public morals, and made men indifferent to the character of certain sins. He engaged in a careful house-to-house visitation, opened classes, organized a Sabbath school, and established a special evening service for the benefit of the poor. The church was soon crowded, and the Tory minister, as he was called, was speedily master of the situation. It is another instance of how well-directed and powerful labors can change the spirit of the most unpromising community. The healthy flow of his life, his quaint encounters with all sorts of people, his telling parochial sermons, and his wide interest in the religious and political issues of the day, — all this is delightfully made known through his frank, genial letters and the daily entries in his diary.

In 1843 he accepted the call to the parish of Dalkeith, declining, at the

¹ See Scribner, Armstrong & Co., *Quarterly* for July, 1876, p. 455.

same time, the proffer of the pulpit of the Tolbooth Church, in Edinburgh, quite naïvely writing in his journal, "One reason, among others, for preferring Dalkeith to Edinburgh is that I prefer a country parish to a town, because I am in better health, and because the fever and excitement of the kind of work on Sabbath and week-day in Edinburgh would do me much harm bodily and spiritually." Yet he was now a stalwart man, physically, thirty-one years old, with a spiritual life deep and fervent. Here he struck a different state of things in the new parish, and found a "solid, dull, prosaic tone of mind," besides "a stratum of society low enough to be appalling"; but again his versatile powers and inspiring self-devotement to the Master soon made him a preacher and pastor of the widest popular influence. "I have been horribly busy," he writes his sister. "As for next week, I cannot see my way to the end dish. I am to be at the top of my speed, and no mistake. I am going to develop one of my theories regarding the best method of teaching the lower orders, by getting pictures of the life of Christ, the Lord's Prayer, and the Ten Commandments printed in large type, and hung up on the walls. I have more faith in the senses than most Presbyterians. I am very jolly, because very busy. Breakfast on bread and milk every morning at eight; dine at two jollily."

Scotland was now in the midst of the disruption excitement, needing a wise and powerful leadership to save it from the ill effects inseparable from the shock of the secession; and in Macleod this was found more than in any one else, at least within the old established church. He saw the extreme feelings of both parties, and turned all his influence as an author and preacher to abate the bitterness of the controversy, and to revive the piety of the mother church. Clear-eyed, he thus voiced the needs of the latter, "We want earnest men, truth-loving and truth-speaking men, and so having authority, and not as the scribes. We want a talented, pious young Scotland party. We must give up the church of the past, and have as our motto, The church of the future." Of course, Macleod had not been an indifferent observer of the movement which, in 1843, resulted in the disruption. He was a member of the famous assembly of that year, and said of the secession therefrom, which resulted in the establishment of the free church, "that the sacrifices were certainly not all on one side. If it was hard to go out, it was *harder to stay in*." One who heard his speech at the time, characterized as it was by a tone of courage and Christian enthusiasm, not only had his own loyalty confirmed, but was led admiringly to exclaim, "There is life in the old church yet." His pamphlet on the questions involved, addressed to the common people in the form of a dialogue and in pithy Scotch, entitled *A Crack about the Kirk*, showed what a powerful and keen controversialist he was. For wit and racy style, united with great clearness of statement, Macleod had few, if any, equals among the great men engaged in this historic controversy. He took, now, the lead of the moderate party in his own church, and only maintained his fearless, independent course by his commanding talents and lofty spirits.

In 1851 he was inducted minister of the Barony Church, in Glasgow. Here he found a field adapted to his now developed powers, the stir and bustle of this commercial metropolis proving not only congenial, but stimulating to him. His church was crowded every Sabbath day to overflowing, and, under his wise and fertile planning, became a source of the most varied and wide-reaching activities. The work of the congregation was admirably systematized, while the personal labors of Macleod became more diversified and effective than ever; indeed, he was now overworking, and bringing on, despite his fine physique and robust health, the disease that shortened his valuable career. In addition to his onerous pastoral duties, he accepted the editorship, in 1860, of *Good Words*, and besides his voluminous correspondence, had written several books. With the broadening and maturing of his theological views, he feared not to advance into new regions of thought, and take positions that exposed him, temporarily, to opposition and distrust; still, through all the varying phases of his brilliant and useful course, he bore himself with the courage and kindness of a true knight. The friend of Stanley, Hughes, and the lamented Kingsley, he was made justly indignant at the suspicions awakened concerning his soundness by his association with these gifted men. "The shortest road," he pithily wrote in his journal in 1863, "to be considered religious is to adhere to the creed in words and keep up a cant vocabulary."

This healthy utterance came from him when defending, in the assembly, some innovations in the worship of Greyfriar's Church, Edinburgh, introduced by the pastor: "I would like very much to know who 'our fathers' are to whom there have been so many allusions during this discussion. If reference is made to those respectable gentlemen in bob-wigs that used to sit here in the last century, and if it is assumed that everything they did is to regulate us now, let that be plainly asserted. To say we are to be ruled by all that they did, would be just as absurd as if, in the year 2000, all progress was to be stopped by some earnest men quoting the opinions of the fathers of this generation. I should tremble at myself standing up to address this house if there was a prospect of my acting as an incubus, an actual ghost, for all generations, and to be called a *father*."

We imagine such a fearless outburst as this astonished, if it did not alarm, the conservatives; yet this, we take it, is true,—that there is more liberality of thought, a greater readiness to modify non-essentials and keep abreast of the times, in the established than in the free church.

Of Macleod's controversy in reference to the Sabbath question, and his noble bearing when so mercilessly aspersed and avoided, we have not time to speak. However extreme he might have been, his catholic spirit and patient, brave conduct won for him all the greater respect and influence. His visit and services in India make a memorably brilliant episode in his busy life; his chaplaincy to the queen attests the loyalty of the man and the affection he awakened in the heart of his sovereign; his moderatorship of the assembly of 1869, and notable speech and bearing

during its session, give to the closing chapters of his life a thrilling interest.

He was in the zenith of his fame and usefulness when death overtook him. "I feel as if the winding up were coming soon," he wrote to Principal Shairp in 1872; and in June of that year it came. It was a fitting death to conclude a grand life, for it was as peaceful and full of beauty as the glowing sunset of some rare day, such as June brings us.

No man, since Chalmers, has filled so large a place in the minds and hearts of the people as Macleod. "He, more than any other man," says Dean Stanley, "represented Scottish Protestantism, and when he spoke, it was felt to be the best voice of Scotland." His deep spirituality of life, united to a most genial disposition; his intense and wide-reaching sympathies; his courageous and intelligent advocacy of the right and readiness to befriend the unfortunate; his overflowing humor, lighting up his letters and giving an indescribable charm to his narratives of adventure and observation; the wide range of his humanities, making him interested in whatever concerned his fellow-men; his versatility as an author; his clear discernment of the religious issues of his day, which made him a leader in every movement affecting the welfare of the Scottish Kirk and people; and his faithfulness as a pastor and preacher,—all these are impressions this "Memoir" conveys, and none can lay aside the book without being quickened and instructed.

Few persons can read the biography of Charles Kingsley¹ without feeling that he was a far better, wiser, nobler man than they had thought.

The prevailing impression of him has been that he was a somewhat eccentric parson, and did not find his true place in the ministry of the gospel. He was a writer of novels, and novel-writing is not thought altogether compatible with a minister's work. He was called a "muscular Christian"; and although no very definite meaning may have been attached to the phrase, and he himself indignantly repudiated the name, yet it was supposed to imply that he gave great prominence, in his thoughts, to the physical side of our nature; that he loved boating and hunting and fishing, and all such manly sports as would develop the muscles; and, at the same time, that he regarded what is bold and strong and energetic in character and conduct far more highly than what is tender and sympathizing and affectionate. So it has been thought that he was one-sided in his character, and that the one-sidedness leaned more to pagan than Christian virtues.

This biography will do much to change these opinions. Without any apparent intention of doing so, it reveals to us the more spiritual aspects of his character. He did indeed delight in out-door life, in nature, in physical sports; but we see in him, also, a man of high spiritual aims. He had an intense and living faith in God and God's providence. He was devout, prayerful, and studious of the Divine Word as the practical guide

¹ See Scribner, Armstrong & Co., p. 333. The English two-volume edition for sale by A. Williams & Co., Boston, for \$15.00.

of life, and seemed to be acting habitually as in God's presence and under the eye of God.

As a theologian, he was influenced too much by Mr. Maurice, and is not to be regarded as a teacher or guide. He speculated a good deal on theological subjects, but not very successfully. Indeed, he seems to have thought so himself. "I keep," he says, "to the orthodox faith, without tormenting my soul with fruitless arguments on things we shall never know, save by taking our Bible in our hands, like little children, and obeying it." "Stick to the old truths," he says to his curate, "and to the old paths, and learn their divineness by sick-beds and in every-day work." In some of his views he was not orthodox, though he meant to adhere to the articles and formularies of the Church of England.

But it was in the "every-day work" of a parish minister that he was strongest and best. He was a most laborious, unselfish, conscientious, painstaking pastor. As we have read his sermons, we have thought, sometimes, that they were probably dashed off at intervals of respite from other and more congenial work. It is a great mistake. He began their preparation early in the week, and gave to them careful thought and study. He had a deep conviction of the truth of the message he conveyed to the souls of his hearers, and of the adaptedness of the gospel to all their spiritual needs. At the same time he was not simply a preacher to his people, he was a most faithful and untiring pastor. It was from regular "house-to-house visiting," in the cottages of the poor of his parish, more than from his sermons, that he acquired his great influence over his people. He knew, it is said, every soul in his parish, "from the women at their wash-tubs to the babies in the cradle, for whom he had always a loving look or word." "If a man or woman were suffering, he would go five or six times a day" with pastoral help and comfort. He had a Sunday school in the rectory every Sunday forenoon and afternoon, and cottage readings for adults and children on almost every evening of the week.

Under such ministrations the parish put on an entirely new aspect. The church, which had been almost vacant of worshippers before he came, was filled, and moral order and beauty prevailed where were disorder and ugliness. He did much work outside of his parish, but he gave his energies to the parish and saw the fruit of his labors.

In such parochial service a minister of the Church of England can do many things that a Congregational minister in New England cannot do, but no pastor can read this record of Charles Kingsley's life without being stimulated to new and better efforts in his pastoral work.

POETRY.

THE series of volumes edited by Mr. Longfellow, and entitled "*Poems of Places*,"¹ has already reached the number of fifteen. Three late volumes have reference to Italy. This classic land abounds in mountains, lakes, rivers, cities, cathedrals, and ruins, which have been the theme of the muse.

¹ See J. R. Osgood & Co., p. 334.

Its sunny skies and beautiful scenery have kindled the poetic fire of many a soul. Mr. Longfellow has here gathered together about six hundred poems, drawn from Greek, Latin, Italian, German, Spanish, English, and American sources. Homer, Virgil, Horace, Pindar, Dante, Tasso, Tennyson, Mrs. Browning, Shakespeare, Byron, Shelley, Milton, Pope, Wordsworth, Bryant, Longfellow, Whittier, and a vast number of names less familiar, are made to contribute to the riches of these pages. More than half of the second volume is filled with poems having reference to the city of Rome. The Campagna is the theme of fifteen poems, and the city of Venice is honored with forty-four.

The lovers of poetry, those who delight to recall the fond scenes of their travels under Italian skies, will find these volumes a fresh source of joy. The palaces and villas, the churches and shrines, will have a renewed interest as they rehearse the songs of the poets of ancient and of modern times.

Following the volumes on Italy are two,¹ of which the first is devoted wholly to Spain, while the second gives space also to Portugal, Belgium, and Holland. Spanish authors and Robert Southey have been largely drawn upon, Byron less frequently, with only an occasional poem from Longfellow, Scott, Browning, and Wordsworth, and miscellaneous authors.

The form in which these attractive volumes is presented is known as that of *The Little Classics*. It is a pocket edition, tasteful, elegant. What is called the "manufacture" of the volumes is in that exquisite taste which characterizes the issues of this well-known firm.

We have also received a little volume, uniform in size and general style with the above, entitled "Hillside and Seaside in Poetry,"² a companion volume to "Roadside Poems." It is edited by Lucy Larcom, a lady of refined literary taste, herself a graceful writer of poems. In the language of the compiler, "It is a book of the mountains and the sea," in which are collected "as many choice lyrics and fragments of great poems as could be contained in so small a volume," and intermingled with them are "melodies of human life, the innocent gayety of children's voices, and the songs of happy lovers, as well as devout utterances of reverent spirits, amid scenes of natural beauty and grandeur." It repeats nothing found in "Roadside Poems," and lovers of poetry will perhaps find room for it "where larger volumes are crowded out, at home and in their summer wanderings."

¹ See James R. Osgood & Co., p. 449.

² *Idem*, p. 449.

BOOKS RECEIVED.

Harper & Brothers, New York.

The Cruise of Her Majesty's Ship "Challenger." Voyages over many Seas; Scenes in many Lands. By W. J. J. Spry, R. N. With Map and Illustrations. 1877. 8vo. pp. 388. \$2.00.

Annual Record of Science and Industry for 1876. Edited by Spencer F. Baird, with the assistance of eminent men of science. 1877. 8vo. pp. 609. \$2.00.

Reconciliation of Science and Religion. By Alexander Winchell, LL. D., author of "Sketches of Creation," "The Doctrine of Evolution," etc. 1877. 12mo. pp. 403. \$2.00.

Scribner, Armstrong & Co., New York.

Christianity and Islam. The Bible and the Koran. Four Lectures by the Rev. W. R. W. Stephens, author of "The Life of St. John Chrysostom," "Memoirs of the South Saxon See," etc. 1877. 12mo. pp. 166. \$1.25.

Short Studies on Great Subjects. By James Anthony Froude. Third Series. 12mo. pp. 400. \$2.50.

A. D. F. Randolph & Co., New York.

The Life of the Rev. George Whitefield. By L. Tyerman. 2 vols., with Portraits. pp. 561, 647. \$4.00.

The Fulness of Blessing; or, The Gospel of Christ, as illustrated from the Book of Joshua. By Sarah F. Smiley. 12mo. pp. 336. \$1.50.

Our Theological Century. A Contribution to the History of Theology in the United States. By John F. Hurst, D. D. 1877. 12mo. pp. 70. 75 cents.

The Home at Greylock. By Mrs. E. Prentiss, author of "Stepping Heavenward," etc., etc. 12mo. pp. 338. \$1.50.

Dodd, Mead & Co., New York.

The Christian Way: Whither it Leads, and How to Go on. By Washington Gladden. 1877. 16mo. pp. 142. \$1.00.

S. R. Wells & Co., New York.

How to raise Fruits. A Hand-Book of Fruit Culture. Being a Guide to the proper Cultivation and Management of Fruit Trees, and of Grapes and Small Fruits, with condensed Descriptions of many of the best and most popular Varieties. By Thomas Gregg. Fully Illustrated. 1877. 12mo. pp. 183. \$1.00.

How to Teach according to Temperament and Mental Development; or, Phrenology in the School-Room and the Family. By Nelson Sizer. 1877. 12mo. pp. 331. \$1.50.

S. M. Pettengill & Co., New York.

Pettengill's Newspaper Directory and Advertisers' Hand-Book for 1877. Comprising a Complete List of the Newspapers and other Periodicals published in the United States and British America. 8vo. pp. 344.

James R. Osgood & Co., Boston.

Oriental Religions, and their Relation to Universal Religion. By Samuel Johnson. China. 1877. 8vo. pp. 975. \$5.00.

The Burning of the Convent. A Narrative of the Destruction of the Ursuline School on Mount Benedict, Charlestown, as remembered by one of the Pupils. 32mo. pp. 198. \$1.00.

Poems of Places. Edited by Henry W. Longfellow. Spain, Portugal, Belgium, Holland. 2 vols. pp. 256, 274. \$1.00.

Hillside and Seaside in Poetry. A Companion to "Roadside Poems." Edited by Lucy Larcom. 1877. 32mo. pp. 303. \$1.00.

The Eastern Question. History of Russia, with Maps. History of Turkey, with Maps. Russia and Turkey, with Maps. Servia and Roumania, Maps and Illustrations. Modern Greece, with Map. Each 32mo. pp. 123, 176, 81, 90, 87. 50 cents, cloth. 25 cents, paper.

Lockwood, Brooks & Co., Boston.

The Gospel Invitation: Sermons related to the Boston Revival of 1877. 8vo. pp. 332. \$1.50.

D. Lothrop & Co., Boston.

The Confessions of Augustine. Edited, with an Introduction, by William G. T. Shedd. New edition. 16mo. pp. 417. \$1.50.

Hidden Treasure. By the author of "Andy Luttrell." 16mo. pp. 301. \$1.25.

Roberts Brothers, Boston.

The Children of Light. By Rev. Wm. W. Faris. 1877. Fletcher Prize Essay. 16mo. pp. 312. \$1.50.

Congregational Publishing Society, Boston.

Memorials of Charles Stoddard. By his daughter, Mary Stoddard Johnson. 1876. 12mo. pp. 525. \$1.00.

The Angel in the Marble. By George F. Pentecost. Second Edition. 16mo. pp. 182. \$1.00.

Albert J. Wright, State Printer, Boston.

The Census of Massachusetts: 1875. Prepared under the Direction of Carroll D. Wright, Chief of the Bureau of Statistics of Labor. Vol. I. Population and Social Statistics. Vol. II. Manufactures and Related Occupations. Vol. III. Agricultural Products and Property. Second Edition. Royal 8vo. pp. 809, 935, 790.

Presbyterian Board of Publication, Philadelphia, Pa.

Witherspoon: Proceedings and Addresses at the Laying of the Corner-Stone, and at the Unveiling of the Statue of John Witherspoon, in Fairmount Park, Philadelphia. Compiled by the Rev. Wm. P. Breed, D. D. 12mo. pp. 104. \$1.25.

"The Higher Life" Doctrine of Sanctification, tried by the Word of God. By Henry A. Boardman, D. D. 16mo. pp. 286. \$1.50.

S. C. Griggs & Co., Chicago.

Hours with Men and Books. By William Mathews, LL. D. 1877. 12mo. pp. 384. \$2.00.

PAMPHLETS RECEIVED.

- Was Bronson Alcott's School a Type of God's Moral Government? A Review of Joseph Cook's Theory of the Atonement. By Washington Gladden. Boston: Lockwood, Brooks & Co. 1877. Small 4to. pp. 64. 40 cents.
- Necrological Reports presented to the Alumni Association of Princeton Theological Seminary for 1876 and 1877. By a Committee of the Association. 8vo. pp. 37 and 47.
- Ezekiel Webster Dimond, late Professor of General and Agricultural Chemistry in the N. H. College of Agriculture and the Mechanic Arts. Prepared at the Request of the Board of Agriculture. By Joseph B. Walker. Concord, N. H., 1877. 8vo. pp. 26.
- Vaticanism Unmasked; or, Romanism in the United States. By a Puritan of the Nineteenth Century. Cambridge, Mass. Published by the Principia Club. P. O. Address, Box 104. 1877. 16mo. pp. 118.
- Heredity. Responsibility in Parentage. By Rev. S. H. Platt, A. M. New York: S. R. Wells & Co., 737 Broadway. 1877. 16mo. pp. 14.
- An Address on the Possibility and Probability of a Supernatural Revelation. Delivered before the Minneapolis Liberal League, April 4, 1875. By Rev. Horace Bumstead, late Pastor of the 2d Congregational Church, Minneapolis, Minn. 1875. 8vo. pp. 15.
- A Brief Account of the University of the South. By the Rev. David Greene Haskins, Cambridge, Mass. New York: E. P. Dutton & Co., 713 Broadway. 1877. 16mo. pp. 47.
- United States Official Postal Guide. Revised and published quarterly, by Authority of the Post-Office Department. April, July, and October, 1876, and Jan. and April, 1877. Boston: H. O. Houghton & Co. New York: Hurd & Houghton. Per year, \$1.50. Quarterly number, 50 cents.
- Giving in Hard Times: A Word to the People and their Pastors. By the Rev. John Abbott French. Philadelphia: Presbyterian Board of Publication, 1334 Chestnut Street.
- Family Worship at Mr. Lyman's. By J. B. T. Marsh. Philadelphia, 1334 Chestnut Street.
- The Day Changed and the Sabbath Preserved. By Archibald A. Hodge, D. D. Philadelphia, 1334 Chestnut St. 24mo. pp. 24.
- The Alpine Shepherd. By Maria Lowell. Philadelphia, 1334 Chestnut St. 32mo. pp. 4.
- My Grace is Sufficient for Thee. By William S. Plumer, D. D. Philadelphia, 1334 Chestnut St. 32mo. pp. 8.
- Wakefield Congregational Church: A Commemorative Sketch, 1644-1877. By Rev. Charles R. Bliss, Pastor of the Church. 1877. 8vo. pp. 90. Cloth.
- Historical Address delivered at the Centennial Celebration in Easthampton, Mass., July 4, 1876. By Rev. Payson W. Lyman. 1877. 8vo. pp. 85.
- Vital Questions and Scriptural Answers concerning the Father, Son, and Holy Ghost. American Tract Society, New York. 32mo. pp. 72. 12 cents.
- Gospel Work: A Scripture Text-Book. Compiled by C. M. Whittlesey and E. P. Gardner. God's Word about Working. American Tract Society, New York. 32mo. pp. 55. 12 cents.
- Religion and Science: The Psychological Basis of Religion considered from the Standpoint of Phrenology. A Prize Essay. 1877. New York: T. R. V. Wells & Co. 12mo. pp. 35. 20 cents.
- Manual of the First Congregational Church in Middletown, Orange Co., N. Y., organized in 1785. 1876. 18mo. pp. 26.

EDITOR'S TABLE.

Theological Students.—In the table in our April number, page 309, giving "College Graduation of the Theological Students," the column respecting the New Haven Seminary is erroneous. The mistakes arose from the fact that the catalogue of that seminary is made out differently from that of any other of our similar institutions. Correcting these mistakes, the column of total is as follows:—

Agricultural College, Mass.	1	Monmouth College, Illinois	1
Amherst College, Mass.	36	Mt. Union College, Ohio	2
Bates College, Maine	2	National Normal School, Ohio	1
Baldwin University, Ohio	1	Oberlin College, Ohio	23
Beloit College, Wisconsin	6	Olivet College, Michigan	3
Bowdoin College, Maine	9	Pacific University, Oregon	1
Brown University, Rhode Island	1	Ripon College, Wisconsin	4
Carleton College, Minnesota	1	Simpson College, Iowa	1
Codrington College, West Indies	1	Tabor College, Iowa	4
College of City of New York	1	University of Iceland	1
Cornell University, New York	1	University of Michigan	4
Dartmouth College, New Hampshire	18	University of Vermont	1
Franklin and Marshall College, Penn.	1	Ursinus College, Penn.	2
Gymnasium, Dresden, Germany	1	Wesleyan University, Conn.	2
Hamilton College, New York	4	Western Reserve College, Ohio	2
Harvard College, Mass.	9	Westminster College, Penn.	1
Howard University, Dis. Columbia	1	Williams College, Mass.	2
Iowa College	4	Wyoming Seminary, Penn.	1
Knox College, Illinois	2	Yale College, Conn.	28
Marietta College, Ohio	2	<i>Partial College education</i>	26
Maryville College, Tennessee	1	<i>No College education</i>	94
Miami University, Ohio	1		
Middlebury College, Vermont	7		
		TOTAL STUDENTS	312

Denominational Lines.—The Congregational denomination has in the past represented doctrinal soundness, church order, and spiritual liberty. As to doctrine it has held, for substance, the old confessions, but it has not held them so rigidly as to preclude a liberal interpretation of them. Calvinists and Hopkinsians, old-school and new-school theologians, after warm and sometimes sharp discussion, have finally agreed to stand firmly together in support of a common faith. The denominational lines have been sufficiently distinct.

At the organization of the National Council in 1871, a somewhat ambiguous phraseology was adopted in the doctrinal bond of union. Those who interpret this clause in the constitution as putting the council on a simply evangelical basis, have unwarrantably represented that the council in its adoption settled the doctrinal standard of the denomination. Even admitting their interpretation of the language to be correct, their conclusion is erroneous, for it is no part of the province of the triennial council to determine the doctrinal standard of the denomination. This standard is indicated by our theological seminaries, and decided by local ecclesiastical councils, by general councils called for that purpose, and by the churches themselves. Still the representation which these persons make, false though it be, shows, on their part, a disposition to put our denomination on this low grade.

Some time since one of our oldest ministers published in the *Christian Union* a series of elaborate historical articles, to show that the rejection of the doctrine of future endless punishment does not forfeit one's standing in our denomination.

Still more recently, the pastor of a large church in Massachusetts publicly declared his belief in the moral theory of the atonement,—which is simply the

Unitarian at-one-ment,—and yet claims his right to retain his standing as a minister in our denomination.

A minister has recently become the pastor of a Unitarian Church, and yet writes to us, inquiring why his name is dropped from the list of Congregational ministers in the *Quarterly*, asking to have it restored, and adding, "I presume there may have been some misapprehension as to the meaning of my course in coming here. Let me assure you, then, that it did not mean that I ceased to be a Congregationalist and became a Unitarian. On the contrary, I have never taken the latter name, and see no meaning in it which is any longer valuable to the world."

A minister, who has long been in our denomination, not only preaches to an infidel society in Boston, but in his sermon recently extolled Theodore Parker until he was applauded by his audience, and declared that "history will pronounce Theodore Parker essentially right"; and yet he is retained in our denomination by a Connecticut Association.

A pastor at the West writes to us, maintaining that "the church cannot dictate to any member, but can only counsel and help him, and must not thrust him out for peculiar views or conduct, unless he shows himself positively unchristian or schismatic. . . . In short, there must be entire liberty for both church and individual."

The editor of the *Unitarian Review* publishes to the world that "the orthodox Congregationalist body stands now, on the question of future punishment, just where the Unitarian body stood fifty years ago; large portions of it have adopted a view of the atonement substantially, though not formally, that of the early Unitarians. The new statement concerning human nature, pretty generally held by the younger theologians, is very nearly that commonly held among Unitarians. The doctrine of the Trinity is distinctly denied by a few, and ignored or explained away by an increasing number."¹

Now all this smoke indicates some fire. Have we drifted as far away from the old standards as these things indicate? Is our denomination a Western prairie with no fences? Has doctrinal belief ceased to be a test of Christian character, or of standing in the Congregational ministry? We propose these questions for the consideration of ministerial associations when called to receive members or give letters of approbation to young men as preachers. We propose them for the serious consideration of councils called to ordain or install ministers. We propose them for the prayerful consideration of the churches who would have ministers who are able to say, with the apostle, "As it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." One thing is sure: if we have no denominational lines, as a denomination we are doomed.

The *Christian Register*, of June 16th, notices the action of the Presbyterians respecting the heresy of Dr. John Miller, and the action of the Reformed Church with reference to the erroneous views of Dr. Blauvelt; and then represents Rev. Washington Gladden as "perhaps the most daring offender," and as intending, "in spite of his alleged heresy," to maintain his rights as a Congregational minister, until "advised by some competent tribunal that they have been abrogated."

This "daring" spirit the editor of the *Register* does not seem to respect, for he says, "We cannot defend the course of Drs. Miller and Blauvelt in staying to be kicked out of denominations, some of whose leading doctrines they had ceased to believe." He taunts the Congregationalists thus, "How much longer are the Trinitarian Congregationalists to be outdone in stanch loyalty to sound doctrines

¹ *Unitarian Review*, June, 1877, p. 673.

by Presbyterians and the synod of the Reformed Church? Trials for heresy have become shamefully uncommon among Congregationalists." But the editor of the *Register* should know that a healthy body is not altogether dependent on surgical operations for getting rid of foreign or offensive material. During the first half of the present century the Congregational denomination was relieved of a considerable number of ministers, without any direct trial of them for heresy, and in some cases the parishes which these ministers carried with them left us despoiled in a manner not altogether creditable to themselves. The same quiet process in relation to ministers is still going on. At least ten ministers have recently gone out from us, and they will doubtless be followed by others. A sensitive mind will not remain long where it does not feel at home. We add only that the Unitarians are welcome to all the material which the Congregational body sloughs off.

Fellowship Lines. — Believing, as we do, that the individuality of denominations is by Divine ordering, and affords an opportunity in the "visible church" for diversity in unity, we believe that denominational lines should be more restricted than fellowship lines. For instance, we believe it is better for Methodists to join Methodist churches, and leave us, differently constituted souls, a more quiet way of getting to heaven. Still, we love the Methodists, would co-operate with them whenever there is any occasion for such co-operation, and certainly would always invite them to Christian fellowship.

Liberality does not consist in believing nothing distinctive; it does not exist, in an individual mind, in an inverse ratio to the amount of truth which that mind receives; it does not require a man to have a loose hold upon his opinions. It may coexist with a distinct conception of certain truths and an intense devotion to them. It does consist in a recognition of the right of every other individual as equal to our own to judge of truth for himself, and in a genial spirit towards all others in the exercise of this right.

Alluding to some remarks made by Mr. Moody, in a meeting of ministers, respecting the practice of some orthodox ministers of preaching to the Young Men's Christian Union, *The Independent* of June 7th has the following editorial:

"We hope the kindly relationship between the Universalists and the more evangelical Unitarians, on the one hand, and the so-called evangelical churches of Boston and vicinity, on the other, will not be interrupted, and that Mr. Moody's warning will be taken for no more than it is worth. It should be understood that there is a sliding scale in orthodoxy, from that of the Southern Presbyterians, which may be regarded as the most consciously and boastfully hyperorthodox, through the Princeton theology, and then the Hartford, and then the Auburn, and then the Andover, and then the New Haven, and then the Arminian, and then the Bushnell, and then the Peabody and Ellis, and then the Clarke and Hale, and then the Bellows, and then the Alger and Chadwick, down to the Frothingham and Potter and Abbot type of theology or anti-theology. Where the line of separation and disfellowship should be drawn is not for Mr. Moody to dictate. Dr. Christopher Cushing says it must be just above Dr. Bushnell. We should say that all those are to be fraternized who take Christ as their teacher, his doctrines as their religion, and who reverently declare themselves his disciples. And if this includes all the Universalists and a good part of the Unitarians of Boston, then we do not dare to say that this fraternity must be stopped. It is slanderous to say that such a man as James Freeman Clarke 'denies the Lord Jesus Christ' because he cannot accept the definitions of the Nicene Creed. We trust that nobody will be frightened by this denunciation."

Several topics are here embraced under the general idea of fellowship :—

First. The practice of orthodox ministers of preaching before the Young Men's Christian Union. But it should be understood,

- (1) That this practice has been very limited.
- (2) That in no case, so far as we are aware, has it been designed by orthodox ministers (using the word "orthodox" in its provincial sense, as denoting ministers of our denomination) as an act of Christian fellowship, but simply as availing themselves of an opportunity to preach the gospel where an open door was presented, and where the gospel is needed.
- (3) It may be objected to this practice that the Unitarians and Universalists either misunderstand it as an act of Christian fellowship, or adroitly make use of it to secure sectarian ends, just as though it were an act of Christian fellowship.
- (4) We understand Mr. Moody's objection to it to be that it was used as the means of drawing young men, converted at the Tabernacle, away from evangelical influences into Unitarian or Universalist churches.

Second. The position of the editor of the *Quarterly*.

In this extract, we are represented as taking the position that the dividing line of fellowship "must be just above Dr. Bushnell." We do not know on what ground the editor of *The Independent* makes this assertion. Possibly it may be an inference of his from a paragraph in the "Editor's Table" of our April number, and from some comments made on it by a writer in the *Congregationalist*. On this topic we remark,—

(1) The representations of the writer in the *Congregationalist* should not be confounded with the editorial paragraph in the *Quarterly*. A distinction should be made between the moral theory of the atonement and the moral influence of the atonement. The writer in the *Congregationalist* sought to gladden his own mind by publicly declaring his belief in the moral theory of the atonement; but unfortunately he betrayed evidence that he was not, while writing, altogether under the moral influence of the atonement.

(2) In the paragraph in the Editor's Table in the April number of the *Quarterly*, we were discussing the question as to who, in the exercise of a "noble manhood," can claim a standing in our denomination, and not the question of fellowship. It is true, however, that the cases in mind involved fellowship.

(a) We took the ground that those cannot honestly and honorably retain their "position in our ministry" who have "secretly repudiated our faith."

(b) We instanced those who have become Universalists, and maintained that they are bound in honor to go over to the Universalists.

(c) We took the ground that the moral theory of the atonement logically leads to infidelity.

(d) We implied, although we did not say it directly, that a man who holds the moral theory of the atonement, and whose theories are a growth from that "seed-principle," ought in honesty and honor to leave us.

(e) We said, "There may be errors temporarily combined with truths in such a manner and degree that it may be expedient to tolerate them."

(f) We did not say whether a man who embraces the moral theory of the atonement, and whose theories are not a growth from that "seed-principle," ought or ought not to leave our denomination, but we did imply that if he is allowed to remain, it should be regarded as an act of toleration.

(3) We said nothing whatever about Dr. Bushnell, and made no allusion to him.

(4) What we said does not apply to Dr. Bushnell; for Bushnellism, so far as it is anything on the subject of the atonement, is not the moral theory of the atonement. There was a time when Dr. Bushnell seemed, in much that he wrote, to advocate this theory, but his last work on the subject shows that he was not satisfied with that view, and that he sought relief to his earnest soul by trying to devise some mystical view of the relation of the atonement to God as a moral governor. The fact is, Dr. Bushnell did not distinctly, consistently, and permanently hold any one view of the atonement. His mind on this subject was in a state of unrest, but this is no reason why our denomination should be in a like condition.

(5) We would suggest that when the editor of *The Independent* undertakes to define the position of the editor of *The Quarterly*, he should be more discriminating.

Third. The location of the line.

(1) In this extract the editor says, "Where the line of separation and dis-fellowship should be drawn is not for Mr. Moody to dictate." This implies that the line is to be drawn somewhere. That admission is worth something. But has not Mr. Moody as good a right to have a decided opinion on this subject, and to express it, as anybody?

(2) The editor says, "All those are to be fraternized who take Christ as their teacher, his doctrines as their religion, and who reverently declare themselves his disciples." This is wonderfully explicit! Who is to decide what are Christ's doctrines? The aspect of religion is here made prominently if not wholly intellectual,—"teacher," "doctrines," "disciples." Still it is difficult to find any atonement here.

(3) He gives us a "sliding scale," beginning with "Southern Presbyterians," and ending with "Frothingham, Potter, and Abbot."

(4) He adds, "It is slanderous to say that such a man as James Freeman Clarke denies the Lord Jesus Christ because he cannot accept the definitions of the Nicene Creed." Then the editor of *The Independent* would draw the line somewhere between Dr. Clarke and Mr. Abbot. That is narrowing the matter down. Mr. Hale is classed with Dr. Clarke; Mr. Frothingham and Mr. Potter are classed with Mr. Abbot; "Dr. Bellows, and then" Messrs. "Alger and Chadwick" are left in the border land. Skillful engineering that!

Dr. James Freeman Clarke recently stated publicly, in his own church, that he does "not regard the Lord Jesus Christ as a proper object of worship." Why should he wish to be in fellowship with us, who must be in his view idolaters? Why should we invite him to such fellowship?

The editor of *The Independent* properly refers to persons as representing types of theology or anti-theology. The final drawing of lines between persons is God's prerogative. *Using a system of doctrines as a line, on one side or the other of which persons stand, is one of the necessary means on our part in so ordering organic effort in the kingdom of Christ as to secure harmony and efficiency among those who work together.* The entire experience of the church is proof of this. The drawing of any line may seem to be invidious, and may be stigmatized as "narrow"; but there must be some test of character, and that is represented in the Scriptures as an exalted period when men shall "discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

The Quarterly Record.—The value of this record depends upon its fulness and accuracy. We obtain the details of it from reports in newspapers and from private correspondence. Sometimes the reports in the papers do not prove correct, but we are not informed of the error until after we have renewed and extended its circulation. That all such errors, so far as they may become known to us, may be corrected, we have introduced in the present number, under *The Quarterly Record*, as a new heading, *Errata*.

We shall be happy to make correction hereafter of any errors in this record and shall be thankful to any one who may point out such errors to us. We acknowledge our obligations to Rev. John G. Fraser, Register of the Congregational Conference of Ohio, and to Rev. Levi Henry Cobb, Home Missionary Superintendent of Minnesota, for the valuable assistance which they have given us; and we shall be thankful if those holding like relations in other States will imitate their example. If the ministers who are ordained, installed, dismissed, or married will themselves give us prompt and accurate information on the subject, it will save us much trouble and greatly increase the fulness and value of this department of the *Quarterly*.

Necrology.—The distinction made in this *Quarterly* between "Necrology" and "Vital Statistics" is, that the former is to some extent a portrayal of character, while the latter is purely statistical. When a person receives a circular asking for vital statistics, all that is desired is a brief answer to the questions asked. When a person furnishes the necrology of a friend, he should give the peculiar traits of that friend and historic incidents illustrative of his character.

We endeavor to be as indulgent as is practicable in opening our pages to necrological notices, but we find a limit beyond which we cannot pass. We understand that a minister in Michigan stated to the General Association, by way of objection to sending us the necrology of ministers, that he had sent us a notice and it had never appeared in the *Quarterly*, although he sent it two years ago. To this we reply: The minister concerning whom the notice was written had been dead only sixteen months when this statement was made. Our brother certainly could not have noticed the man's death eight months before he died. Again, when he prepared the notice he forgot to send it, and finally wrote on the back of it, "Found to have been mislaid, and therefore not forwarded until now, Sept. 6th, 1876." Thus the two years is reduced to eight months,—all of which shows how dangerous it is for some men to trust their memory, and the importance of conscientious accuracy in our public statements. A careful examination of the pages of the *Quarterly* would have shown him that his case was not peculiar, as we had given no necrology of any person who had died since the beginning of the year 1876. We cannot go so far in gratifying the desires of friends as to make the *Quarterly* simply a mausoleum.

QUARTERLY RECORD.

Errata.—In the April issue, the ordination of Owen Jenkins, given as Dec. 23, should have been Dec. 23.

John W. Colwell, reported as installed, should have been reported as ordained.

In the dismissal of Rev. Edward Huntress, the council met Feb. 22, but their action did not take effect until Feb. 23.

CHURCHES FORMED.

ALLEGAN, Kan.
ARISPIE, Kan., April 17, 12 members.
CENTRE RIDGE, Kan., May 23.
CRYSTAL, Mich., May 6, 47 members.
EMPIRE (Degrav Neighborhood), Mich., 12 members.
FARMINGTON, O., April 17, 24 members.
FREEPORT (Near), Mich., May 27.
GAYLORD, Mich., April, 22 members.
IRVING, Mich., May 25, 29 members.
LINCOLN VALLEY, Neb., April 4, 7 members.
LYONS, Neb., April 26, Prairie Home Ch., 11 members.
LYSANDER, N. Y., 150 members.
MEDFORD, Kan.
MONONA CO., Io., 26 members.
NEW YORK CITY, Bethany Ch., 19 members.
ORCHARD, Io., April 10, 54 members.
PEACE VALLEY, Kan.
PERU, Ind., March 15.
SCHENECTADY, N. Y., April 24, 155 members.
SHELBYVILLE, Io., April 3, 20 members.
SHENANDOAH, Io., April 8, 25 members.
STERLING (Near), Kan., 10 members.
WALTON, Mich., April 29, 19 members.
WEST SALAMANCA, N. Y., April 7.

MINISTERS ORDAINED.

BLISS, EDWIN M., to the work of the Ministry, in New Haven, Ct., May 18. Sermon by Rev. Edward W. Gilman, D. D., of New York City. Ordaining prayer by Rev. Leonard Bacon, D. D., of Yale Seminary.
COUNTRYMAN, ASA, to the work of the Ministry, in Iowa Falls, Io., May 16. Ordaining prayer by Rev. I. E. Bowers.
DE BUCHANNE, JAMES, to the work of the Ministry, in Barrington, N. H., May 25. Sermon by Rev. Abram J. Quick, of Rochester. Ordaining prayer by Rev. George B. Spalding, of Dover.
DEWEY, WILLIS C., to the work of the Ministry, in Toulon, Ill., May 29. Sermon by Rev. N. George Clark, D. D., of Boston, Mass.
GERALD, E. M., over the Ch. in Kirwin, Kan., April 11.
HAYWARD, JOHN, to the work of the Ministry, in Scatter Creek, Kan., May 24. Sermon by Rev. Sylvester D. Storrs, of Quindaro.
MILLS, HARLOW S., over the Ch. in Dunlap, Io., June 5. Sermon by Rev. Joseph W. Pickett, of Des Moines. Ordaining prayer by Rev. Cyrus Hamlin, of Council Bluffs.

MOORE, GEORGE W., to the work of the Ministry, in Nashville, Tenn., May 19. Sermon by Rev. Temple Cutler, of Chattanooga. Ordaining prayer by Rev. F. A. Chase, of Nashville.
PEASE, EDWARD M., M. D., to the work of the Ministry, in Springfield, Mass., May 9.
PELTON, GEORGE S., to the work of the Ministry, in South Windsor, Ct., May 15. Sermon by Rev. William S. Karr, D. D., of Hartford Seminary. Ordaining prayer by Rev. William Thompson, D. D., of Hartford Seminary.
SWINNERTON, WILLIAM T., to the work of the Ministry, in Dennis, Mass., April 18. Sermon by Rev. William Leonard, of South Weymouth. Ordaining prayer by Rev. Edward W. Noble, of Truro.
WOOLMAN, WILLIAM, to the work of the Ministry, in Lincoln Valley, Neb., April 4.
YONKER, D. G., to the work of the Ministry, in Gowrie, Io., May 29. Sermon by Rev. Ephraim Adams, of Waterloo. Ordaining prayer by Rev. John D. Sands, of Belmont.

MINISTERS INSTALLED.

BACON, Rev. EDWARD W., over the 1st Ch. in New London, Ct., April 18. Sermon by Rev. Leonard Bacon, D. D., of Yale Seminary. Installing prayer by Rev. Hiram F. Arms, D. D., of Norwich Town.
BROOKS, Rev. CHARLES S., over the Ch. in Putnam, Ct., May 25. Sermon by Rev. Nathaniel J. Burton, D. D., of Hartford. Installing prayer by Rev. George J. Tillotson, of Rocky Hill.
DANIELSON, Rev. JOSEPH, over the Ch. in Southbridge, Mass., June 6. Sermon by Rev. Joseph P. Bixby, of Norwood. Installing prayer by Rev. Martin L. Richardson, of Sturbridge.
HALL, Rev. GEORGE E., over the Ch. in Vergennes, Vt., May 2. Sermon by Rev. Edward P. Hooker, of Middlebury.
HEALEY, Rev. JOSEPH W., D. D., over the Ch. in Ottumwa, Io., April 18. Sermon by Rev. George F. Magoun, D. D., of Iowa College. Installing prayer by Rev. Joseph W. Pickett, of Des Moines.
HINCKLEY, Rev. WILLIAM H., over the Ch. in Racine, Wis., May 17. Sermon by Rev. Franklin W. Fluke, D. D., of Chicago Seminary. Installing prayer by Rev. D. B. Bierce.
JONES, Rev. C. J. K., over the Pacific Ch. in New Bedford, Mass., May 29. Sermon by Rev. Henry M. Scudder, D. D., of Brooklyn, N. Y.

LADD, Rev. HORATIO O., over the Ch. in Hopkinton, Mass., March 22. Sermon by Rev. James S. Hoyt, D. D., of Cambridgeport. Installing prayer by Rev. Edmund Dowse, of Eberhorn.

LAIRD, Rev. JAMES L., over the South Ch. in Andover, Mass., May 10. Sermon by Prof. William M. Barbour, D. D., of Bangor Seminary. Installing prayer by Rev. John L. Taylor, D. D., of Andover Seminary.

LITCH, Rev. J. LINCOLN, over the Ch. in Derby Line, Vt., June 2.

NORTHROP, Rev. H. H., over the Ch. in Schenectady, N. Y.

PARKER, Rev. J. HOMER, over the Ch. in Bay City, Mich., May 10. Sermon by Rev. Abram B. Allen, of Alpena.

SEELYE, Rev. JULIUS H., D. D., over the College Ch. in Amherst, Mass., May 24. Sermon by Rev. Richard S. Storrs, D. D., of Brooklyn, N. Y. Installing prayer by Rev. Roswell D. Hitchcock, D. D., of Union Seminary.

STEWART, Rev. S. J., over the Calvinistic Ch. in Fitchburg, Mass., April 4. Sermon by Rev. Henry M. Tenney, of Steubenville, O. Installing prayer by Rev. Henry A. Wales, of Leominster.

MINISTERS DISMISSED.

BABB, Rev. THOMAS E., from the Ch. in Oxford, Mass., May 1.

BARTEAU, Rev. SYDNEY H., from the Ch. in Zumbrota, Minn., April 21.

BISBEE, Rev. MARVIN D., from the Ch. in Fisherville, N. H., April 10.

BROOKS, Rev. CHARLES S., from the Ch. in South Deerfield, Mass., April 17.

COBLEIGH, Rev. NELSON F., from the Ch. in Marshfield, Vt., May 21.

CROSWELL, Rev. MICAH S., from the Ch. in Sonoma, Cal., April 3.

CURTISS, Rev. GEORGE, from the Ch. in Harwinton, Ct., May 21.

DICKINSON, Rev. HENRY A., from the Ch. in Chester Centre, Mass., April 25.

EVANS, Rev. JOHN P., from the Welsh Ch. in Ligonla, Me., April 12.

EVEREST, Rev. ASA E., from the Ch. in Ludlow, Ill., April 12.

FOSTER, Rev. ADDISON P., from the 1st Ch. in Chelsea, Mass., April 26.

HICKS, Rev. GEORGE H., from the Ch. in Monsey, N. Y., April 2.

HITCHCOCK, Rev. HENRY C., from the Ch. in Kenosha, Wis., April 4.

HURD, Rev. ALBERT C., from the Ch. in Montville, Ct., May 31.

KELSKY, Rev. FRANK D., from the Ch. in Marblehead, Mass., May 27.

KINZEE, Rev. ADDISON D., from the Ch. in Union, Io.

KUTZ, Rev. HENRY D., from the Ch. in Findlay, O., April 17.

MARSHALL, Rev. JAMES, from the Ch. in Acworth, N. H., April 25.

RAY, Rev. JOHN W., from the Ch. in Clear Lake, Minn.

SCOTT, Rev. DARIUS B., from the Chs. in Lynnfield Centre and South Lynnfield, Mass., April 10.

SMITH, Rev. IREM W., from the Ch. in Otis, Mass., May 1.

STONE, Rev. BAMAN N., from the Ch. in Fryeburg, Me., May 2.

TENNEY, Rev. FRANCIS V., from the Ch. in Saugus, Mass.

MINISTERS MARRIED.

BRYAN—BROWNING. In Norwich, Ct., May 8, Rev. George A. Bryan, of Preston, to Miss Elizabeth H. Browning, of Norwich.

HINCKS—PERRY. In Andover, Mass., April 19, Rev. Edward Y. Hincks, of Portland, Me., to Miss Elizabeth C. Perry, of Andover.

NORTON—HOLT. In Willington, Ct., April 27, Rev. Thomas S. Norton, of Prescott, Mass., to Mrs. Louise Holt, of Willington.

PALMER—TOWLE. In Brookline, Mass., May 22, Rev. Frederick Palmer, of Revere, to Miss Mary Towle, of Brookline.

SCUDDER—ABBOTT. In Brooklyn, N. Y., May 10, Rev. John L. Scudder to Miss Alice M. Abbott, both of Brooklyn.

STIMSON—BARTLETT. In Chicago, Ill., April —, Rev. Henry A. Stimson, of Minneapolis, Minn., to Miss Alice Bartlett, of Chicago.

TAYLOR—RUDD. In McMinnville, Tenn., April 7, Rev. Horace J. Taylor, of the Gilbert Island Mission, Micronesia, to Miss Jennie Rudd, of McMinnville.

WILCOX—COOKERLY. In Terre Haute, Ind., March 27, Rev. Seth M. Wilcox, of Lincoln, Ill., to Miss Cornelia Cookerly, of Terre Haute.

MINISTERS DECEASED.

CLAGGETT, Rev. ERASTUS B., in New Fairfield, Ct., May 16, in his 61st year.

CUSHMAN, Rev. RUFUS S., D. D., in Manchester, Vt., May 18, in his 63d year.

DELANO, Rev. SAMUEL, in Wilmamtown, Vt., May 24, in his 83d year.

MONTAGUE, Rev. PHILETUS, in Comstock, Mich., March 4, in his 73d year.

RAWSON, Rev. THOMAS R., in Albany, N. Y., April —.

SMITH, Rev. CARLOS, D. D., in Akron, O., April 22.

SMITH, Rev. HARVEY, in Easthampton, Mass., June 4, in his 83th year.

STEVENS, Rev. JEDEDIAH D., in Beloit, Wis., March 22.

STOWE, Rev. JOHN M., in Hubbardston, Mass., May 9, in his 53d year.

WELLS, Rev. RUFUS P., in Norton, Mass., May 25, in his 60th year.

MINISTERS' WIVES DECEASED.

ALLEN, Mrs. M. J., wife of the late Rev. Asa S., in Clear Lake, Io., April 13.

BIRD, Mrs. ANN P., wife of the late Rev. Isaac, in Great Barrington, Mass., May 10, in her 79th year.

BRAINERD, Mrs. LUCINDA R., wife of Rev. Timothy G., in Grinnell, Io., March 25, in her 53d year.

CUSHMAN, Mrs. SARAH FOX (Gibson), wife of the late Rufus S., D. D., in Manchester, Vt., June 13.

GOOCH, Mrs. SARAH, wife of the late Rev. James, in Yarmouth, Me., April 26.

HOUGH, Mrs. SARAH H., wife of Rev. Jesse W., in Santa Barbara, Cal., April 5.

JOCELYN, Mrs. HARRIET S., wife of Rev. Simeon S., in Brooklyn, N. Y., in her 77th year.

CHANGES IN POST-OFFICE ADDRESS OF MINISTERS.

Alden, Ezra J., Covert, Mich.
 Andrus, Elizur, Vicksburg, Mich.
 Anderson, Laurine C., Nashville, Tenn.
 Avery, W. T., Lanesboro', Mass.
 Ayers, Walter H., Omro, Wis.

Baker, Ariel A., E. Hardwick, Vt.
 Baker, Edward P., San Francisco, Cal.
 Baldwin, John A., Plymouth, Mich.
 Bartlett, Edward O., Lynnfield, Io.
 Bates, James A., Wolcott, Vt.
 Beach, Elmer J., Hopkinton, N. Y.
 Beman, Irving L., Crown Point, N. Y.
 Berry, Loren F., Plantsville, Ct.
 Blair, Harlan P., Deer River, N. Y.
 Bilas, E. M., *Turkey*.
 Brintnall, Loren W., Monticello, Io.
 Brooks, Charles S., Putnam, Ct.
 Brown, Aaron, Delaware, O.

Carpenter, Elbridge G., Golden Prairie, Io.
 Clarke, Samuel W., Wenham, Mass.
 Colburn, Henry H., Stoddard, N. H.
 Countryman, Asa, Iowa Falls, Io.

Dean, Oliver S., Milford, Mass.

Eldredge, Henry W., E. Weymouth, Mass.
 Emerson, Oliver, Miles, Io.

Ferris, Leonard Z., Kennebunk, Me.
 Fifield, Charles W., Orary's Mills, N. Y.
 Freeman, J. A., Brood Brook, Ct.

Gerald, E. M., Kirwin, Kan.
 Gordon, George A., Temple, Me.

Haines, Simeon S., Justin, Mich.
 Hale, John G., Stowe, Vt.
 Harris, James W., Dallas City, Or.
 Harris, John L., Essex, Mass.
 Haskell, Henry C., No. Amherst, O.
 Haskins, Benjamin F., Kan.
 Hazen, Allen, Pomfret, Vt.
 Hicks, Richard, Albany, Vt.
 Higgins, Jonathan E., New Baltimore, Mich.
 Horner, John W., Keosauqua, Io.
 Howard, Edward, Gasport, N. Y.
 Huntington, Henry S., Gorham, Me.
 Hurd, Albert C., Taftville, Ct.

Johnson, Samuel, Sidney Plains, N. Y.
 Jones, C. J. K., New Bedford, Mass.
 Jones, James I., Farmington Falls, Me.
 Jones, Newton I., Mt. Pleasant, Io.

Kelsey, Frank D., Attleboro' Falls, Mass.
 Kinzer, Addison D., Hampton, Io.
 Kutz, Henry D., Elkhart, Ind.

Laird, James H., Andover, Mass.
 Lamb, William A., Foxboro', Mass.
 Little, Palmer, Central City, Io.

Mars', Henry, Kalamo, Mich.
 Marsland, John, Mill River, Mass.
 May, T. Melbourne, Volney, N. Y.
 McFarland, Henry H., Greenwich, Ct.
 Merrill, Selah, Andover, Mass.
 Mills, H. S., Dunlap, Io.
 Mirick, Edward A., Altoona, Kan.
 Moore, Geo. W., Nashville, Tenn.
 Moore, Nathaniel S., Hancock, N. H.
 Moulton, E. C., Mason City, Io.

Newell, Wellington, Greenfield, Mass.

Osgood, Henry H., Waterford, Me.

Packard, Theophilus, Oak Park, Ill.
 Pease, Edmund M., M. D., *Micronesia*.
 Pelton, George S., Glyndon, Minn.

Rose, William W., Brookfield, Mo.
 Rybolt, John C., Mukwonago, Wis.
 Ryder, William H., Ann Arbor, Mich.

Sewall, William, Littleton, Mass.
 Shepherd, Fayette, Sidney Plains, N. Y.
 Smith, Bezaleel, West Randolph, Vt.
 Smith, Edward G., No. Leominster, Mass.
 Smith, Ezra M., Waterville, Me.
 Smith, George, Hanover Centre, N. H.
 Smith, Hinds, Kelloggsville, O.
 Spaulding, Lysander T., Chester, Ct.
 Stone, Edward P., Centre Harbor, N. H.
 Stone, Rollin S., Southampton, Mass.

Tompkins, Frank P., So. Abington, Mass.
 Tuxbury, Franklin, Watertown, Ct.

Waterman, Alfred T., Ft. Scott, Kan.
 Wells, James, Dunbarton, N. H.
 West, P. B., California, Mo.
 Wheelock, Rufus A., Mott's Corners, N. Y.
 Wirt, David, Plymouth, Wis.

THE AMERICAN CONGREGATIONAL ASSOCIATION.

BUSINESS MEETING.

THE twenty-fourth annual meeting of the American Congregational Association (agreeably to notice in the *Congregationalist*) was held in Pilgrim Hall, May 29, 1877, at 12 M.

The president occupied the chair. In the absence of the recording secretary, the Rev. Isaac P. Langworthy was chosen to fill his place *pro tem*. Prayer was offered by the Rev. N. J. Morrison, D. D., president of Drury College, Springfield, Mo.

The reading of the minutes was dispensed with, not being required by the constitution.

The reports of the directors, of the library committee, and of the treasurer were read, accepted, and referred to the directors for publication at their discretion.

The following officers were then chosen by ballot for the ensuing year :—

President.

HON. EDWARD S. TOBEY, Boston.

Vice-Presidents.

HON. WILLIAM W. THOMAS, Portland, Me.
HON. NELSON DINGLEY, Jr., Lewiston, Me.
Rev. NATHANIEL BOUTON, D. D., Concord, N. H.
Rev. SAMUEL C. BARTLETT, D. D., Hanover, N. H.
Rev. HARVEY D. KITCHEL, D. D., Weybridge, Vt.
Rev. RUFUS ANDERSON, D. D., Boston, Mass.
Rev. JACOB IDE, D. D., Medway, Mass.
Rev. SETH SWEETSER, D. D., Worcester, Mass.
HON. HORATIO G. KNIGHT, Easthampton, Mass.
Rev. THOMAS SHEPARD, D. D., Bristol, R. I.
HON. AMOS C. BARSTOW, Providence, R. I.
Rev. LEONARD BACON, D. D., New Haven, Conn.
HON. LAFAYETTE S. FOSTER, Norwich, Conn.
HON. CALVIN DAY, Hartford, Conn.
Rev. WILLIAM M. TAYLOR, D. D., New York City.
Rev. RAY PALMER, D. D., New York City.
Rev. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.
Rev. ISRAEL W. ANDREWS, D. D., Marietta, O.
Rev. SAMUEL WOLCOTT, D. D., Cleveland, O.
Rev. NATHANIEL A. HYDE, Indianapolis, Ind.
Rev. JULIAN M. STURTEVANT, D. D., Jacksonville, Ill.
HON. CHARLES G. HAMMOND, Chicago, Ill.

A. FINCH, Esq., Milwaukee, Wis.
Rev. WILLIAM E. MERRIMAN, D. D., Ripon, Wis.
Rev. TRUMAN M. POST, D. D., St. Louis, Mo.
Rev. WILLIAM SALTER, D. D., Burlington, Iowa.
Rev. GEORGE MOOAR, D. D., Oakland, Cal.
Rev. HENRY WILKES, D. D., Montreal, Canada.

Directors.

JAMES P. MELLEDGE, Esq., Cambridge.
Rev. ALONZO H. QUINT, D. D., Dover, N. H.
Rev. HENRY M. DEXTER, D. D., New Bedford.
J. RUSSELL BRADFORD, Esq., Cambridge.
HENRY D. HYDE, Esq., Boston.
Rev. JOHN O. MEANS, D. D., Boston.
Hon. RUFUS S. FROST, Chelsea.
Rev. N. G. CLARK, D. D., West Roxbury.
JAMES WHITE, Esq., Boston.
DAVID N. SKILLINGS, Esq., Winchester.
WM. O. GROVER, Esq., Boston.
Hon. STEPHEN N. STOCKWELL, Boston.
W. S. HOUGHTON, Esq., Boston.
HENRY MASON, Esq., Brookline.

Treasurer.

SAMUEL T. SNOW, Esq., Boston.

Corresponding Secretary, Librarian, and Assistant Treasurer.

REV. ISAAC P. LANGWORTHY, Chelsea.

Recording Secretary.

REV. DANIEL P. NOYES, Newburyport.

Auditor.

JOSEPH N. BACON, Esq., Newton.

There being no further business, the meeting was adjourned.

ISAAC P. LANGWORTHY, *Rec. Sec. pro tem.*

THE TWENTY-FOURTH ANNUAL REPORT
OF THE
DIRECTORS
OF THE
American Congregational Association.

THE directors of the American Congregational Association herewith present their Twenty-fourth Annual Report. They have, first of all, with sadness, to record the death of Dea. John Field, long a valuable and devoted member of this Board, upon whose hearty co-operation and judicious counsels they had come greatly to rely. This Board was largely represented at his funeral, and at a subsequent meeting the following minute was entered upon the records of the association:—

“In the death of John Field, Esq., the American Congregational Association has lost one of its earliest friends, most prudent counsellors, and generous benefactors. The directors here put upon record their appreciation of his unostentatious, consistent Christian character. He combined, in a rare degree, firmness, wisdom, and gentleness, securing the friendship of all and the enmity of none. Liberal yet discriminating in his gifts, and making his benefactions with cheerfulness, he was esteemed most deservedly as an upright merchant and a Christian gentleman.”

Little has occurred in the financial operations of the association that requires especial notice. The downward tendency of rents still affects our income most injuriously. A few collections have been received from the churches in response to appeals made in the early part of the year, amounting to a sum less than eight hundred dollars. The lower store has been rented to the American Sunday School Union,—at a low price, indeed, but increasing the income from that source about seven hundred dollars. One room only remains unrented, while one yields little more than a nominal rent, held by a tenant at will.

The directors have been restrained from active efforts to raise additional funds on account of the depressed state of business in the hope that a better outlook and fairer prospects would soon appear. A debt, in form of a second mortgage, was incurred by the

most unlooked-for circumstances, of the sum of \$50,000. If this were paid, even with the present low rentals, the interest on the first mortgage of \$200,000 could be paid, and the necessary expenses, which are reduced to the lowest scale, could be met. The securing of at least that sum at the earliest practicable period is felt to be a matter of necessity. Too large an amount of sacred funds has been already invested here not to make great efforts to secure enough more to preserve and make permanently available this invaluable property. The usefulness, in the line of religious efforts to which this property was dedicated, and to which, indeed, it has been thus far appropriated, is no longer a matter of question or doubt. The Congregational House touches very many unseen as well as many obvious points of social and strictly Christian interests, otherwise not so favorably reached, if, indeed, they were otherwise reached at all. It seems strange, therefore, that not a few of our ministers, and men of wealth, and well-to-do churches in this country, nay, in New England, nay, in Massachusetts, — not to come nearer home, — do not seem to appreciate the immediate and ultimate value of this Congregational House. They do not seem to see how much the cause of Christ, as represented by this branch of the great Christian household, is involved. Every other denomination that has secured similar facilities and conveniences for their work esteems them very highly, and could not be induced to abandon them for any mere pecuniary considerations. If denominations with strong organic ties find such a home, headquarters, and centre of working forces of such unmistakable benefit, how much more beneficial must it be to the churches this Board represents, which have no such bonds to unify and keep them in close alliance? It is only by some such ties that they can in the best way carry on their part of the world's evangelization. In this respect alone this house has proved itself to be both so convenient and useful that even the thought of giving it up, for the want of fifty or a hundred and fifty thousand dollars, should not be entertained for one moment.

It may be stated as a fact which ministers to our hope, that business is finding its slow but apparently sure way into this section of the city. Even since the late stringency in financial affairs generally, the buildings that were occupied as dwellings three years ago in Tremont Place, directly opposite this house, are now devoted to business; and on Beacon Street, just opposite and a little above, three signs have been put up within the last twelve months, thus giving good reasons to believe that this entire street, quite to the State House corner, will be ere long devoted to business. Hence,

it may be quite confidently hoped that on the return of financial prosperity our rentals will increase, giving a more satisfactory income.

It would be a good thing if the constituency of this Board realized more fully the value and importance of the library, which this association now has in its safe, convenient, light, and pleasant library room. There are more than 20,000 volumes, and more than 80,000 pamphlets, which have been gathered here within the last fourteen years, without the appropriation of one cent from the funds of the association to buy with. This shows that there are those who appreciate the importance of preserving the available books and pamphlets which contain our principles, polity, and history; they willingly contribute such materials as they have for this purpose, and not a few of these gifts have been large and valuable. This year the association has received the library of the Rev. Samuel H. Riddel, formerly of Boston, from his executors, consisting of ten hundred and twenty-one volumes, and six hundred and ten pamphlets, together with a fine portrait of Mr. Riddel, which now adorns the library room. Quite large gifts have been received from other sources, which are elsewhere acknowledged. True, a large number of books and pamphlets thus accumulated are not especially important, and many of them are duplicates; but the latter furnish an excellent capital for exchange and occasional sale, both of which possibilities are made the most of, solely to procure what is valuable in the line of our specialties.

With strictly Congregational literature, this library is now, it is confidently believed, the best furnished of any public library in the country.

Of reports of humane, eleemosynary, and religious societies of general interest, State and national, we have over six hundred volumes bound, and quite as many unbound; and these do not include agricultural, scientific, and educational reports, nor those of the work of the churches. If any other library, public or private, surpasses ours in this particular, it is to be congratulated.

Of theological works we can count quite three hundred volumes, and over two hundred pamphlets, some of which are seldom found in any other libraries. Add to these four hundred and ninety-three volumes of commentaries on the Old and New Testament, together with as many more upon Biblical literature, concordances, introductions, dictionaries, illustrations, histories, lectures on symbols, miracles, parables, prophecies, etc., and it will be seen that we have a pretty good Scriptural foundation upon which to rear our superstructure.

Genealogies, for which there is now such a demand, we have really but begun to gather, and of these very few indeed come to us as gifts, for they readily find purchasers, and sometimes at very high prices; and yet we have two hundred and thirty-nine volumes and pamphlets, which in value will rank well with any similar collections.

Local histories, that is, histories of towns, cities, and particular churches, are in great demand now, especially since centennial and bi-centennial occasions have become so frequent. We seem obliged to have them, if we keep open doors at all. Besides, they are of great importance to us, containing, as every one of them must, ecclesiastical as well as civil history. We have now eight hundred and sixty-nine volumes and pamphlets of these, all alphabetically arranged and easily available. To these may be added a goodly array of State, New England, and national histories; and numbers of such important works are coming in from time to time, making this collection of increasing value.

Not to specify further, it is claimed, and the Congregational brotherhood ought to *know*, that we have here a treasure not to be lightly esteemed, to which resort is becoming more and more frequent, and the better it is known the more it will be appreciated by scholars and historians.

The work of the librarian and his assistant has been mostly indoors the past year. More than twelve years ago a slip catalogue was commenced in the hope of having it completed within a comparatively short period; but the increase of the library on the one hand, and the general cares incident to the assistant librarian's position on the other, and more especially the absorbing care of the *Congregational Quarterly* for full ten years, utterly precluded anything like rapid progress. It is with a relief which none can feel but those who have been under such a long-continued pressure, that that long-looked-for end has been substantially reached. During this closing year the tens of thousands of slips have been all arranged alphabetically in five huge folio volumes, made for that exclusive purpose; the alcoves, sections, and shelves have been numbered; the books and pamphlets have been readjusted with reference to the probable growth of the library, and more than one half of the same have been numbered in their places, and the corresponding number put upon its own slip in the catalogue, so that whatever we now have can be readily found. Already the same busy hand has commenced what will be a final catalogue upon cards prepared for that purpose, according to a plan now adopted by all the principal libraries of our country; and new books will generally be thus registered,

and old ones in the same way, as fast as her overtasked time will allow.

It should be stated that the librarian has a small margin from which to derive funds to be used for library purposes, such as a one-hundred-dollar rental from the Statistical Society for the use of two alcoves, such as the occasional sale of some duplicates and scraps of waste paper, — all of which is most carefully preserved. The amount thus derived this year is three hundred and fifty-seven dollars and ninety-seven cents. With this the librarian pays for the periodicals and newspapers for our reading-table and paper-stand, all express expenses, for all binding that we have done, amounting to an average of about one hundred dollars a year, and with the residue, if any there be, he purchases a few of the many books so much needed here, that money alone will buy.

For further details respecting finance and the library, see reports of the treasurer and the library committee.

REPORT OF THE COMMITTEE ON THE LIBRARY.

THE condition and prospects of the library are on the whole very good. The number of volumes is now 24,532, of which 5,724 are duplicates. The increase during the past year has been 2,132. The pamphlets, inclusive of duplicates, number about 88,598.

One part of the laborious work of cataloguing the library has been finished, after more than twelve years spent upon it. Slips containing the names of the books and pamphlets up to the present time have been arranged alphabetically in five folio volumes, so that the resources of the library are more accessible than ever. A new card catalogue has now been commenced, in which books hereafter received will be entered, and the books registered on the slips will also be entered on the cards as fast as practicable. A good beginning has also been made in arranging the books and pamphlets for easy reference. A very popular feature of the library is the reading-table, on which American and European periodicals are placed; and as fast as funds will justify, it will be wise to enlarge the number of periodicals and bring still more of students and others whose co-operation is desirable into connection with the library.

Respectfully submitted.

JOHN O. MEANS.
HENRY M. DEXTER.
ALONZO H. QUINT.

BOSTON, May 14, 1877.

DONATIONS OF BOOKS AND PAMPHLETS.

	Vols.	Pamph.
Abbott, Rev. Edward, Cambridge		87
Adams, Rev. A. C., Wethersfield, Ct.		1
Adams, Hon. Charles Francis, Quincy		1
Aiken, Prof. Charles A., Princeton, N. J.		40
Alden, Ebenezer, M. D., Randolph	1	
Alvord, Rev. Frederick, Nashua, N. H.		1
American Board of Commis. for Foreign Missions, Boston, newspapers	4	656
American College and Education Society, Boston		440
American Home Missionary Society, New York,	2	
American Missionary Association, New York	1	
American Sunday School Union, Philadelphia		4
American Unitarian Association, Boston		6
Amherst College, Amherst		4
Andover Memorial Hall Library	1	
Andover Theological Seminary		1
Andrews, I. W., D. D., Marietta, O.		1
Bache, Dr. Thos. Hewson, Philadelphia, 2 maps.		
Baker, Rev. Smith, Lowell		1
Barrows, William, D. D., Reading		21
Battell, Robbins, Norfolk, Ct.		4
Beloit College, Beloit, Wis.		2
Bennett, Rev. H. S., Nashville, Tenn.		8
Bisbee, Rev. J. H., Huntington	1	
Blake, Rev. S. L., Concord, N. H.		1
Blakely, Rev. Quincy, Campton, N. H.		1
Bliss, Rev. C. R., Wakefield,	2	
Bowdoin College, Brunswick, Me.		2
Brigham, Rev. David, So. Plymouth, 13 manuscripts	2	127
Brooks, William G., Boston	2	
Buckingham, S. G., D. D., Springfield	4	6
Bullard, Rev. Asa, Cambridgeport	1	
Bullard, Gen. Edward F., Saratoga Springs, N. Y.		1
Buttrick, J. G., Lowell		3
Carleton College, Northfield, Minn.		1
Chamberlain, Rev. J. H., Grinnell, Io.		1
Chapin, C. N., Melrose	1	3
Chapman, Rev. J., Kingston, N. H.		2
Chenery, Mrs. William, Medfield	3	
Chicago Theological Seminary		1
Clapp, J. B., Boston, 4 pictures	35	223
Cleveland, Mrs. J. P., Newburyport	37	66
Colburn, Jeremiah, Boston	1	
Congregational Club, Boston	1	
Congregational Publishing Society, Boston	2	1
Congregational Union, Canada		2
Congregationalist, Proprietors of, Boston	63	767
Coolidge, Rev. A. H., Leicester		1
Cornell, William M., M. D., Boston, 1 manuscript	2	1
Crawford, Rev. William, Green Bay, Wis.		1
Cruikshanks, James, Chelsea	1	
Cummings, George, Medfield		1
Cushing, Andrew, Boston		4
Cushing, Christopher, D. D., Cambridge	2	6
Cushman, Rev. Job		2
Daggett, O. E., D. D., New London, Ct.		1
Dann, Miss Ann H., Marblehead	113	21

	Vols.	Pamph.
Dana, Charles B., Wellesley	1	10
Darrow, Erastus, Rochester, N. Y.		4
Davies, Rev. T. E., Unionville, Ct.		1
Davis, Miss M. S., Medfield	1	
Dean, Silas, Stoneham		1
Department of Education, Washington	1	2
Dexter, F. B., New Haven, Ct.		1
Dexter, H. M., D. D., New Bedford	10	59
Durant, Mrs. H. F., Wellesley		1
Dwight, Rev. B. W., Clinton, N. Y.		2
Elliot, Rev. L. H., Bradford, Vt.		2
Ellis, Mrs. F. D., Medfield	6	
Emerson, Rev. J. D., Biddeford, Me.		1
Emery, Rev. S. H., No. Middleboro'	1	
Fisher, Rev. George E., So. Hadley Falls		1
Fiske, C. H., Weston		1
Flitts, Rev. James H., Topsfield		24
Fowler, Prof. W. C., Durham, Ct.	1	
French, Sidney, Randolph		1
Frost, Hon. Rufus S., Chelsea	2	
Gleason, Rev. John F., Norfolk, Ct.		2
Goas, E. H., Melrose		1
Green, S. A., M. D., Boston	2	178
Green, Thomas, Chelsea		3
Greene, W. L. & Co., Boston	1	
Groton, Town of		1
Grout, Rev. Henry M., Concord		1
Grout, Rev. Lewis, West Brattleboro', Vt.		1
Hall, Mrs. Robert B., Cambridge	64	302
Hamilton, Rev. B. F., Boston Highlands		1
Hamilton, Rev. J. A., Norwalk, Ct.	1	
Harding, Rev. W. M., Chelsea		80
Hassam, John T., Boston		1
Hatfield, E. F., D. D., New York		2
Haven, Rev. John, Charlton		1
Havens, Rev. D. W., East Haven, Ct.	1	
Hayes, Miss Abby S., Boston		1
Hazen, Rev. A. W., Middletown, Ct.		1
Hazen, Rev. H. A., Billerica	1	1
Headley, Rev. P. C., Boston	1	
Herrick, Rev. S. E., Boston	1	
Holbrook, J. C., D. D., Syracuse, N. Y.		4
Homer, Mrs. C. W., Cambridge	17	
Homer, George F., Brookline, Estate of		102
Hough, J. J., Danbury, Ct.		1
Hubbell, Rev. William S., East Somerville		2
Hutchins, Charles, Boston	1	
Hyde, C. M., D. D., Brimfield	24	279
Jameson, Rev. E. O., East Medway		1
Johnson, J. Q. A., Auburndale	1	
Kimball, Rev. James P., Boston, 1 manuscript		24
Kirk, Miss —, Boston	1	2
Larned, Miss Ellen D., Thompson, Ct.		6
Laurie, Thomas, D. D., Providence, R. I.		3
Leeds, Rev. S. P., Hanover, N. H.		1
Luce, Rev. Leonard, Westford		63
Maine Historical Society, Brunswick	1	
Marvin, Rev. A. P., Lancaster		1
Massachusetts Bible Society	12	
Massachusetts Historical Society	3	1

	Vols.	Pamph.
Massachusetts, State of	12	12
Means, James H., D. D., Dorchester	1	21
Mears, Rev. D. O., North Cambridge		2
Melledge, J. P., Cambridge	16	2
Meriam, Rev. J., Randolph, O.		1
Merrill, Gyles F., Haverhill	1	
Merwin, Rev. S. J. M., Wilton, Ct.		1
Montague, Rev. E. J., Fort Atkinson, Wis.		2
Moore, Rev. William H., Hartford, Ct.		2
Mt. Holyoke Seminary, So. Hadley Falls		1
Munson, Rev. Myron N., Neponset	4	
New Bedford, City of	1	
New Haven Colony Historical Society	1	
Noble, Rev. Mason, Jr., Sheffield	1	1
Noyes, Mrs. Nancy, Oxford, N. Y.	25	35
Orcutt, Rev. Samuel; Plumb, George H.; Griggs, Rev. L. S.; Wolcott, Ct.	1	
Packard, Rev. A. S., Brunswick, Me.		1
Packard, Rev. E. N., Evanston, Ill.		1
Paige, Lucius R., D. D., Cambridge	1	
Palmer, Rev. William S., Norwich, Vt.		1
Parker, John Cotton, Falmouth		3
Patton, W. W., D. D., Chicago, Ill.		2
Porter, Rev. E. G., Lexington		1
Prince, Mrs. James H., Winchester	1	
Punchard, Rev. George, Boston	44	25
Quincy, Edmund, Dedham	2	
Richardson, C. A., Chelsea	1	
Riddel, Rev. S. H., Tamworth, N. H., Estate of	1021	610
Robinson, Edward A., Cambridge	160	56
Rogers, W. B., Everett	1	
Ropes, Hardy, Cambridge, Estate of	40	49
Sale, John, Chelsea	3	
Salisbury, Prof. E. E., New Haven, Ct.	1	
Sanborn, Prof. E. D., Hanover, N. H.		2
Sargent, Moses H., Newton, 3 pictures		4
Sherman, Rev. Charles S., Nassau, N. Y.		1
Shipman, Rev. T. L., Jewett City, Ct.		1
Smith, Dr. Alfred, Peterboro', N. H., through the "Congregationalist"	1	
Smith, Rev. Henry B., Greenfield, Ct.		1
Smucker, Isaac, Newark, O.		1
Snow, S. T., Boston		3
Spalding, Rev. George B., Dover, N. H.		1
Stavers, John, Portsmouth, N. H.		2
Stickney, Joseph Henry, Baltimore, Md., 2 pictures		
Stockwell, S. N., Boston		195
Stone, E. C., Hartford, Ct.		5
Storrs, R. S., D. D., Brooklyn, N. Y.		1
Stryker, Gen. William S., Trenton, N. J.		1
Tarbox, I. N., D. D., West Newton	1	53
Tenney, A. C., Chelsea (manuscript, bound)	1	
Tenney, Rev. E. P., Ashland	1	
Theological Institute, Hartford, Ct.		2
Thompson, A. C., D. D., Boston Highlands		4
Thompson, Rev. Leander, No. Woburn		1
Thornton, J. Wingate, Boston		1
Trowbridge, Thomas E., New Haven, Ct.	1	
Tyler, Mrs. J. C., Newburyport	83	
Vermont Historical Society	1	
Wabash College, Crawfordsville, Ind.		1
Walker, Rev. George F., Blackstone		1

	Vols.	Pamph.
Wheaton Female Seminary, Norton		1
White, James, Boston		1
Whiting, L., D. D., Philadelphia		2
Wilder, E. W., Boston	1	
Wiley, John & Sons, New York		1
Willard, Rev. J. L., New Haven, Ct.		1
Williams College, Williamstown		4
Winslow, Mrs. Miron, Boston	1	
Winthrop, Hon. Robert C., Boston		3
Woman's Board of Missions, Boston	2	
Wood, R. W., M. D., Jamaica Plain	4	
Work, Mrs. Ariel, Billerica, Estate of		62
Yale College, New Haven, Ct.		1
Zabriskie, F. N., D. D., Wollaston Heights		2

SUBSCRIPTIONS AND CONTRIBUTIONS.

ILLINOIS.		Fitchburg, Rollstone Ch. and Soc.	
Chicago, Rev. C. E. Sumner	\$1 00	Lincoln, First Ch. and Soc.	\$5 00
MAINE.		Malden, " " "	11 00
Fryeburg, Cong'l Ch. and Soc.	8 45	Medford, Mystic " "	47 00
MARYLAND.		Medford, Mystic " "	41 58
Baltimore, J. H. Stickney, bal.	55	Newton, Eliot " "	130 70
MASSACHUSETTS.		" Second " "	19 82
Boston, Berkeley St. Ch. and Soc. ad.	1 00	Wakefield, Cong'l Ch. and Soc.	50 00
" Shawmut Ch. and Soc.	151 74	Waltham, " " "	23 33
" Highlands, Eliot Ch. and Soc.	63 51	Winchester, " " "	134 74
" " Walnut Av. Ch. and Soc.	170 91		
		NEW YORK.	
		Madison, Cong'l Ch. and Soc.	7 00
		Nine Life Members	9 00
			\$881 23

THE AMERICAN CONGREGATIONAL ASSOCIATION IN ACCOUNT WITH S. T. SNOW, TREASURER, FOR THE YEAR ENDING
MAY 22, 1877.

Dr.		Cr.
To Payments to Assistant Treasurer . . .	\$4,652 10	
" Interest on Mortgage Notes . . .	17,500 00	
" Temporary Loans . . .	\$5,000 00	
" Interest on do. . .	42 40	
" Taxes for 1875 and 1876 . . .	5,642 40	
" Fuel . . .	5,559 67	
" Insurance . . .	1,091 00	
" Water . . .	487 50	
" Balance to new account . . .	150 00	
	169 51	
	<u>\$34,652 18</u>	
Boston, May 25, 1877.		
		S. T. SNOW, Treasurer.

S. T. SNOW, TREASURER AMERICAN CONGREGATIONAL ASSOCIATION, IN ACCOUNT WITH ISAAC P. LANGWORTHY,
ASSISTANT TREASURER.

Dr.		Cr.
For Payments to him for		
Rents, including Heating and Taxes . . .	\$23,423 37	
" Subscriptions and Collections . . .	729 49	
" Work done for Club . . .	15 00	
" Chair sold . . .	5 00	
" Cash . . .	154 06	
" Error in payment on the other side . . .	100 00	
	<u>\$23,420 92</u>	
		For Receipts from him for
		Salaries of Secretary, Assistant, and Junior . . .
		\$3,302 00
		" Repairs on House . . .
		267 67
		" Gas . . .
		205 70
		" Fuel . . .
		43 30
		" Printing Annual Report . . .
		25 47
		" Postage and Stationery . . .
		13 98
		" Travelling Expenses of Secretary . . .
		11 50
		" Printing and Advertising . . .
		6 12
		" Incidental Expenses of House . . .
		22 21
		" Cash advanced . . .
		154 00
		<u>\$4,652 10</u>

AMERICAN CONGREGATIONAL UNION.

BUSINESS MEETING.

THE twenty-fourth annual business meeting of the American Congregational Union was held at the rooms of the society in the Bible House, New York City, on Thursday, May 10, 1877, at half past three o'clock, P. M. William Henry Smith, Esq., of New York, was chosen chairman. Prayer was offered by Rev. Christopher Cushing, D. D.

The Annual Report of the Board of Trustees was presented, and an abstract of it read by Rev. C. Cushing, D. D., one of the corresponding secretaries.

The treasurer read a summary of his Annual Report for the year ending May 1, 1877. On motion, it was

Voted, That the Annual Report of the Board of Trustees, of which an abstract has been read, and also the Annual Report of the Treasurer, be accepted, and published under the direction of the Board of Trustees.

The chair appointed the following, Rev. A. H. CLAPP, D. D., Rev. S. B. HALLIDAY, and THOS. W. WHITEMORE, Esq., a committee to nominate officers for the ensuing year.

The following officers of the American Congregational Union, were nominated and elected:—

OFFICERS FOR 1877-78.

President.

ALFRED S. BARNES, Esq., Brooklyn, N. Y.

Vice-Presidents.

Rev. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.

Rev. HENRY M. STORRS, D. D., New York.

Hon. BRADFORD R. WOOD, Albany, N. Y.

Rev. O. E. DAGGETT, D. D., New London, Conn.

Hon. LAFAYETTE S. FOSTER, Norwich, Conn.

Rev. EDWARDS A. PARK, D. D., Andover, Mass.

Rev. MARK HOPKINS, D. D., Williamstown, Mass.

Rev. ISAAC P. LANGWORTHY, Boston, Mass.

Rev. J. M. MANNING, D. D., Boston, Mass.

Rev. JOHN O. FISKE, D. D., Bath, Me.

Rev. CYRUS W. WALLACE, D. D., Manchester, N. H.

Rev. H. D. KITCHEL, D. D., Weybridge, Vt.

Rev. C. L. GOODELL, D. D., St. Louis, Mo.

Rev. AMOS C. BARSTOW, Providence, R. I.

Rev. J. M. STURTEVANT, D. D., Jacksonville, Ill.

S. B. GOOKINS, Esq., Chicago, Ill.
 Rev. JULIUS A. REED, Columbus, Neb.
 Rev. GEORGE F. MAGOUN, D. D., Grinnell, Iowa.
 Rev. TRUMAN M. POST, D. D., St. Louis, Mo.
 Rev. ANDREW L. STONE, D. D., San Francisco, Cal.
 Rev. SAMUEL WOLCOTT, D. D., Cleveland, Ohio.
 Rev. GEORGE L. WALKER, D. D., Brattleboro', Vt.
 Rev. SAMUEL HARRIS, D. D., New Haven, Conn.
 Dea. JAMES SMITH, Philadelphia, Pa.
 Hon. MARSHALL JEWELL, Hartford, Conn.
 A. S. HATCH, Esq., New York.

Trustees.

Rev. WM. IVES BUDINGTON, D. D.	Rev. WILLIAM M. TAYLOR, D. D.
Rev. DAVID B. COE, D. D.	Rev. S. B. HALLIDAY.
Rev. ALEXANDER H. CLAPP, D. D.	Rev. GEORGE M. BOYNTON.
Rev. CHARLES P. BUSH, D. D.	Rev. WM. HAYES WARD, D. D.
ALFRED S. BARNES.	S. NELSON DAVIS.
JAMES W. ELWELL.	AUSTIN ABBOTT, Esq.
SAMUEL HOLMES.	LEONARD HAZELTINE.
JAMES H. STORRS, Esq.	Rev. WILLIAM B. BROWN.
WM. HENRY SMITH.	Rev. ROWLAND B. HOWARD.
Rev. HENRY M. SCUDDER, D. D.	THOMAS W. WHITTEMORE.
Rev. EDWARD W. GILMAN, D. D.	N. A. BOYNTON.

The meeting then adjourned.

N. A. CALKINS,
Recording Secretary.

Following the adjournment of the annual business meeting of the society a meeting of the trustees was called, and the Board of Trustees was organized by the election of the following officers:—

Chairman.

WM. HENRY SMITH.

Corresponding Secretaries.

REV. RAY PALMER, D. D., 69 Bible House, New York.
 REV. CHRISTOPHER CUSHING, D. D. 20 Cong. House, Boston.

Treasurer and Recording Secretary.

PROF. N. A. CALKINS, 69 Bible House, New York.

Counsellors.

JAMES H. STORRS, Esq.
 AUSTIN ABBOTT, Esq.

Finance Committee.

WM. HENRY SMITH.
 JAMES W. ELWELL.
 ALFRED S. BARNES.

ANNUAL STATEMENT OF THE TRUSTEES.

THE Board of Trustees of the Congregational Union, in submitting their usual statement at the close of another year, desire to recall the attention of the society and its friends to the original design of the organization, and to the objects, as defined by the constitution, which it was intended to accomplish. They have reason to believe that the largeness of the design and the number and importance of the objects proposed to be attained are not sufficiently known even to many of those who are regular contributors to its funds. It is only as these are understood that it is possible to judge intelligently of its success.

The first article of the constitution simply declares the legal name of the association. The first clause of the second article is as follows: "The particular business and objects of the society shall be to collect, preserve, and publish authentic information concerning the history, condition, and continued progress of the Congregational churches in all parts of this country, with their affiliated institutions and with their relations to kindred churches and institutions in other countries."

Accordingly, for several of its earlier years the Union published and circulated the *Congregational Year Book*, containing the most complete statistics of our churches that it was possible at that time to obtain. By great care and labor from year to year, a steady progress was made in the work of collecting and systematically arranging these, until in 1860 the *Congregational Quarterly* took the place of the *Year Book*, and under the patient labor of its editors, of which corps the secretary of the Union was always one, statistical tables and lists of our ministers, with other items of denominational information, were printed in each volume. Recently the *Quarterly* has been owned entirely and edited by one of the secretaries of the Union and made its special organ. At the present time the January number embodies annually all facts and statistics in relation to the ministers and churches of our order, with an approximation to accuracy and completeness unsurpassed probably in the records of any other religious body. It is regularly bought at the office of publication and at the rooms of the Union by many who are not subscribers for the entire year, such as booksellers, editors, and literary men, for the well-digested information it supplies. This part of the work, originally proposed for the Union, has been well accomplished, to the great advantage of our churches.

The second clause of this article of the constitution is that it shall be further the business and object of the society "To promote, by tracts and books, by devising and recommending to the public plans of co-operation in building meeting-houses and parsonages, and in providing parochial and pastoral libraries, and in other methods, the progress and well-working of the Congregational Church polity."

In prosecuting the undertakings so marked out, the Union has systematized and effectively carried forward the church erection movement, has published annually the statements and appeals of the Board of Trustees, and in later years the Manual, in which its whole work has been comprehensively exhibited, and the duty of the churches, in relation to the particular things specified, urged upon them with all earnestness. Plans of meeting-houses have been procured and published for the benefit of those designing to build. Papers have been prepared and read before public bodies, and addresses made, not to speak of circulars and special appeals from time to time, and for the past five years a page has been published monthly in the *Home Missionary*. Appropriations for books and periodicals have been voted and paid to the amount of \$4,673.82, and in all practicable ways efforts have been made to awaken our churches to the duty of establishing Christian institutions on a permanent foundation in all parts of our land.

A third clause of the article makes it the business of the Union "To afford increased facilities for mutual acquaintance and friendly intercourse and helpfulness among ministers and churches in the Congregational order."

For the purpose here specified it was arranged in the early days of the Union to have an annual address and a collation in connection with the anniversary of the society. The effect of this was to bring many Congregationalists together and to facilitate acquaintance and awaken personal sympathies. As still better adapted to the ends in view, in 1861 the "Social Reunion" was established. The first of the series was held at the Apollo Rooms, Broadway, New York, May 10, 1861, and the year following commenced that succession of remarkable gatherings which for a course of years drew such crowds to the Academy of Music and did so much to bring Congregationalists together and to direct public attention to their principles.

With reference to the same general objects, one of the rooms of the Union was furnished with the leading Congregational papers and magazines, and made a convenient place of resort and centre of

denominational intelligence for brethren visiting the city. This room has been so kept to the present time, and in it the Congregational ministers of New York and vicinity have held, without cost to them, their very interesting and useful monthly meetings.

The last clause of this article of the constitution which defines its work, adds, "And, in general, to do whatever a voluntary association of individuals may do, in Christian discretion, and without invading the appropriate field of any existing institution, for the promotion of evangelical knowledge and piety in connection with Congregational principles of church government." We need only say that in a variety of ways the Congregational Union has rendered very valuable service to pastors and other ministers, to particular churches and to the common cause. It is worth while to recall the original design of the organization, and the manner in which it has been fulfilled thus far.

From this brief reference to the original design of the American Congregational Union, and what it has actually done, it is plain that the wisdom of those who organized it has been made abundantly apparent.

CHURCH BUILDING.

While the Union has steadily fulfilled, and is now fulfilling, the various minor functions for which it was intended; it has accomplished, in the work of church building, an amount of good which it would be difficult to over-estimate. How much has been done in the way of advancing our Congregational home evangelization is manifest from the great number of churches which have been enabled to build their houses of worship. For example, out of the 297 churches of Michigan, aid has been granted from the Albany and Forefathers' funds and the Union to 105, or more than half the whole number, and 110 houses have been built. Of the 245 churches of Illinois, 132 churches have been aided, — more than half. Of the 233 churches of Iowa, 150 have received aid, and 155 houses built. Of the 108 churches in Minnesota, 52 have been aided; and in other States the ratio is about the same. At the present time the urgency of the need is as great as ever. For every home missionary sent into a new field, there of course arises, if he is successful, a necessity for a house of worship. Without it he can do comparatively little. This must continue to be the state of things till the vast regions that are yet opening to the settler shall be occupied. The number of newly organized churches that can build their own church edifices must continue to be relatively small. It will still, if we are to evangelize

and save our country, be indispensable that these churches receive assistance. We may as well face the fact that it is no brief task that we have undertaken.

THE PAST YEAR.

For the church-building work, as for other departments of benevolent effort, the past year has been one of perhaps unprecedented embarrassment. The prolonged depression of business in all departments; the entire financial ruin of so many men, and among them men of the highest character and the most generous impulses; the vast shrinkage of values and the consequent curtailment of incomes, — have rendered the churches accustomed to contribute far less able to give liberally than they have been in former years. That the resources of the Union for the year just closed have not been equal to the pressing demands that have been made upon the treasury, is in these circumstances certainly not surprising. But notwithstanding all the difficulties so arising, — difficulties painfully felt alike by the trustees and the needy churches, — the work has gone forward, and much good has been accomplished. The whole number of applications on the files of the Union during the year has been large. The number of churches to which grants have in whole or in part been paid is twenty-seven. The number to which the Board stands pledged at present is seventeen. The number in hand on which, from the state of the treasury, no action has yet been taken, is twenty-five. That the number of churches aided should be less than the average of former years, was reasonably to have been expected. How much soever this diminution is to be regretted, it may largely be attributed to the diminished ability of those on whom the cause depends. The number of churches contributing has increased, being now six hundred and seventy-two, and with the smaller amounts contributed have come many expressions of regret that they were not larger, of unabated interest in the work of the Union, and of hope that the sums may be larger another year. On the whole, the Board sees no reason for discouragement.

TRIALS OF THE CHURCHES THAT ARE BUILDING.

To the churches engaged in building houses of worship, the past year has brought many trials. Some that have finished their houses and come under the necessity of paying their debts to those who have done the work and those who have furnished material, have found it impossible to collect their subscriptions, and have been obliged to borrow at ruinous rates of interest to save their whole

church property from seizure. Others have become so impoverished by the ravages of the locusts, which have destroyed their crops and often rendered the future of their settlements uncertain, that they have been ready to sink into hopeless discouragement. Through the press and by personal appeals, the executive officers of the Union have spread these facts before the churches, and they have been probably to a good degree appreciated. But there has, doubtless, prevailed to a considerable extent an impression that no great harm will come if churches engaged in process of building are obliged to wait awhile before their houses are completed, inasmuch as wood or bricks and stone do not suffer. It should be remembered, however, that those brethren who have furnished the lumber, bricks, and stone, perhaps by mortgaging their own homes, and the mechanics whose families depend for daily food on their wages, and the pastors, who, in many cases, are giving in a large part of their salaries while the work of building is going forward, must often suffer greatly.

Ministers striving to keep their families from absolute want, and beloved Christian brethren who have been willing to make sacrifices in order to secure a place of worship, fainting under the long-continued burden assumed, could not well be placed in more trying circumstances. They certainly deserve the prayers, the sympathy, and the generous aid of all who love Christ. For the elect's sake, let us hope and pray that their day of trouble may be shortened.

LESSONS OF EXPERIENCE.

May it not still be hoped that the painful experiences of these years will be found to have taught some salutary lessons? Is it certain that there was not a need of some slight check to the eagerness to build church edifices on the part of newly started churches? It is easy to understand how urgently the necessity of having a house in which to worship and to organize Christian institutions is felt, so soon as any new settlement with its families is well established, and how almost hopeless seems to the missionary the task of preaching and pastoral labor without one. It is equally easy to see the many great advantages of having a sanctuary established in each hopefully rising town at the earliest practicable period. But two facts have forced themselves on the attention of the trustees of the Union: the first, that too many churches have attempted to build before they had any reasonable prospect of being able to command the means necessary to get through; the other, that churches larger and more expen-

sive than present needs require have been undertaken, resulting in great embarrassment, when something just meeting immediate wants might have been provided with little difficulty. It is to be hoped that the distresses that have so arisen may help to lead all concerned to a more careful and unbiassed judgment as to the time and manner of building. It ought not to happen that help to build should be asked and obtained through the sanction of brethren in the neighborhood, in places where, in two or three years, more or less, it is found that no church can be sustained. Apart from the financial difficulties of the present time, it must be remembered that in proportion as all our benevolent enterprises are successful, they make larger and larger demands on the resources of the churches, and it lies in the nature of things that each special department of Christian work must have its limit. However *desirable* it may be to build church edifices rapidly and well, true wisdom and even common justice forbids us to make plans of expenditure larger than are warranted by the means which the giving churches are able to bestow.

CARE OF CHURCH PROPERTY.

The care of the church property, for the preservation and right use of which the Union is in various ways responsible, becomes of course greater every year. It is sometimes a work of great delicacy, and is attended with many difficulties. Some of this property is held in trust for permanent security, by the request of churches not beneficiaries of the Union; some is held by deed covering the entire property; some by mortgage securing the amount of money granted them; and a very large amount under the special contract of the "certificate and agreement," signed by the officers of the church or parish. The ministers and leading men in the new settlements change so frequently, and the keeping of church and parish records is to so great an extent neglected or but very imperfectly done, that obligations and contracts are very frequently forgotten; and churches are constantly liable to disappear from our rolls, either by passing over to some other denomination, or by total failure to secure a successful standing. By vigilant oversight on the part of the Union, a large proportion of the money invested in churches that have not proved successful, or have changed their faith, has been recovered and reapplied to other church-building enterprises. The amount so refunded is about twenty thousand dollars. Hitherto the recovery of these moneys has been attended with very trifling expense. The unsuccessful churches have very generally been hon-

orable in the prompt recognition of their obligations to the Union. The Board will take it as a special favor if the superintendents of the American Home Missionary Society and the acting pastors in the vicinity will send them information in relation to any church edifice that becomes known to them as not fulfilling its end. Such cases, when reported to us, receive immediate attention.

PASTORS' LIBRARIES.

As in previous years, pleas for books have during the present year come from many ministers on the frontier. Of course, in the existing state of things, it has been in the power of the Board to do comparatively little to supply their need. Special funds for this object have to a limited extent been supplied. It is earnestly to be desired that some one who can appreciate this painful want of brethren that minister to the new and weak churches, and can comprehend its crippling influence on their ministerial character and usefulness, may place in the hands of the trustees of the Union a special fund, the interest of which shall be annually appropriated for their relief. If we had a fund of \$10,000, the income from which was to be so applied, especially in the furnishing of the more indispensable books of reference, it would unquestionably augment greatly the power of those receiving such help and enrich their ministrations. Until something like this shall be done, the Union can do little more than to supply, to a limited extent, the *Congregational Quarterly*, together with a few copies of the *Bibliotheca Sacra* and *New Englander*. This has been done during the last year, as in former years. The little aid so given has been received with warm acknowledgments of its value, and has, without doubt, in many ways been advantageous to our cause.

WHO IS RESPONSIBLE?

The trustees desire to remind the ministers and churches which make up its constituency, that the Union, as an organization, is simply an *agency for the purpose of facilitating their work*. It is believed by the descendants of the Pilgrims that the best form of church polity, and the soundest and most healthful system of Christian doctrines, are given to the new settlements in the multiplication of Congregational churches. It is their conviction that to extend this polity and these doctrines is a duty which they owe to our country and to Christ. With this view they have been led to undertake

the great work of home evangelization, and this essential part of it,—the work of church erection. It is a noble work indeed which has been done by Congregationalists throughout the Union. The Union in all this has stood between the giving churches and the churches requiring aid, and has systematically and earnestly asked funds of the former, to be dispensed, with wise care and full knowledge of each case, to the latter. The work of the Union, therefore, has been and is and must be a work of intermediation. Having used all proper measures to obtain funds, the trustees of the Union are not responsible beyond the means placed in their hands to be applied. They sympathize deeply with the embarrassments of churches that are obliged to wait on an exhausted treasury, but they can only repeat to the giving churches the story of these embarrassments, and beg them to contribute generously. It should likewise be always kept in mind that money contributed in answer to such appeals *is not given to the Union*, but only *through it to the suffering churches*. Whether the church-building work shall go on vigorously, or shall be checked more or less for want of funds, is for the wise and earnest pastors and the large-minded and Christ-loving members of our more prosperous churches to decide. No pains have been spared during the past year in presenting the needs of our cause and urging them on the attention of ministers and churches.

CO-OPERATION OF WOMEN.

In this, as in other departments of Christian activity, it is possible for ladies to be of essential service. In some congregations women's associations have been organized and have sent regular quarterly contributions to our treasury. We greatly desire that such associations may be multiplied. Nothing is more certain than that there are many persons in the Congregational churches who fail to contribute to the building of houses of worship simply because their attention is not called directly to the urgent importance of this work. They hear but little about it, and are not asked to lend their aid. In those cases where a few ladies in a congregation have come to know the facts, they appear to have found no difficulty in interesting others and leading them to give cheerfully. Are there not other Christian women who will move in this matter? None suffer more for want of the house of God and the place of prayer than the wives and mothers and daughters who have gone from refined and Christian homes to endure the privations of frontier life. Instances have repeatedly occurred in which, when the men in a new settlement had not

courage to undertake to build with their inadequate means, two or three holy women have gone forward with prayer and effort, and have persisted until, with the aid of the Union, they have gained their heart's desire, and have been able to say with joy and thankfulness, "How amiable are thy tabernacles, O 'Lord of hosts!" Surely the Christian women in the Congregational churches cannot but feel sympathy with such, and find pleasure in helping them to provide what is so necessary for them and for their children. If this paragraph shall meet the eye of any Christian woman who is in a position to organize in the church of which she is a member an association for this purpose, will she not take at once the necessary steps? She may so, perhaps, accomplish the best work of her life. To have been the means of planting one church in the wilderness is not to have lived in vain.

CONCLUSION.

In view, therefore, of the pressing needs of many churches, some of which have been delaying the work of building till they are in danger of losing their opportunity, and of the great disadvantages to the Union in the prosecution of our work resulting from a constant pressure on our treasury, the trustees earnestly commend the claims of the newly organized churches to the prayerful interest and Christian liberality of all who love Christ and desire to see our whole land evangelized. There is great need of a fresh enthusiasm in this work. May it not be expected that, as the fruit of the revivals which have so widely blessed the land, there may be a warmer devotion to every form of Christian work, and specifically a deeper sympathy with Christian brethren who are called to labor amidst many and great discouragements in rearing Christian sanctuaries as fast as the home missionary plants new churches? How can those to whom Christ has intrusted property better manifest their love to Him than by helping with a liberal hand His faithful servants to open in the lonely wastes the living fountains of salvation? Will not every Congregational pastor take care that his people have an opportunity to contribute to this end?

By order of the Board of Trustees.

RAY PALMER,
CHRISTOPHER CUSHING,
Secretaries.

SUMMARY OF TREASURER'S REPORT.

*American Congregational Union in account with N. A. CALKINS,
Treasurer.*

Cr.

1877.	By Balance in Treasury, May 1, 1876			\$75 85
May 1.	Receipts from California	\$2,857 60		
"	" " Colorado	14 00		
"	" " Connecticut	4,540 04		
"	" " District of Columbia	63 00		
"	" " Illinois	2,018 58		
"	" " Indiana	60 00		
"	" " Iowa	1,103 14		
"	" " Kansas	668 38		
"	" " Maine	1,552 91		
"	" " Maryland	51 74		
"	" " Massachusetts	5,394 76		
"	" " Michigan	1,187 28		
"	" " Minnesota	490 76		
"	" " Missouri	187 33		
"	" " Nebraska	95 47		
"	" " Nevada	5 00		
"	" " New Hampshire	349 34		
"	" " New Jersey	188 36		
"	" " New York	1,657 92		
"	" " Ohio	792 72		
"	" " Pennsylvania	35 65		
"	" " Rhode Island	1,994 00		
"	" " Tennessee	10 00		
"	" " Vermont	4,111 81		
"	" " Wisconsin	556 99		
"	" " Miscellaneous	*2,529 30		
"	Sale of land in Iowa	300 00		
"	" " Year Books	5 50		
"	" " Interest	81 66		
			\$32,893 24	
			\$32,969 09	

* In Annual Report, to be distributed among the States.

Dr.

1877.
May 1. To Appropriations paid to aid in building houses of worship for Congregational churches, as follows:—

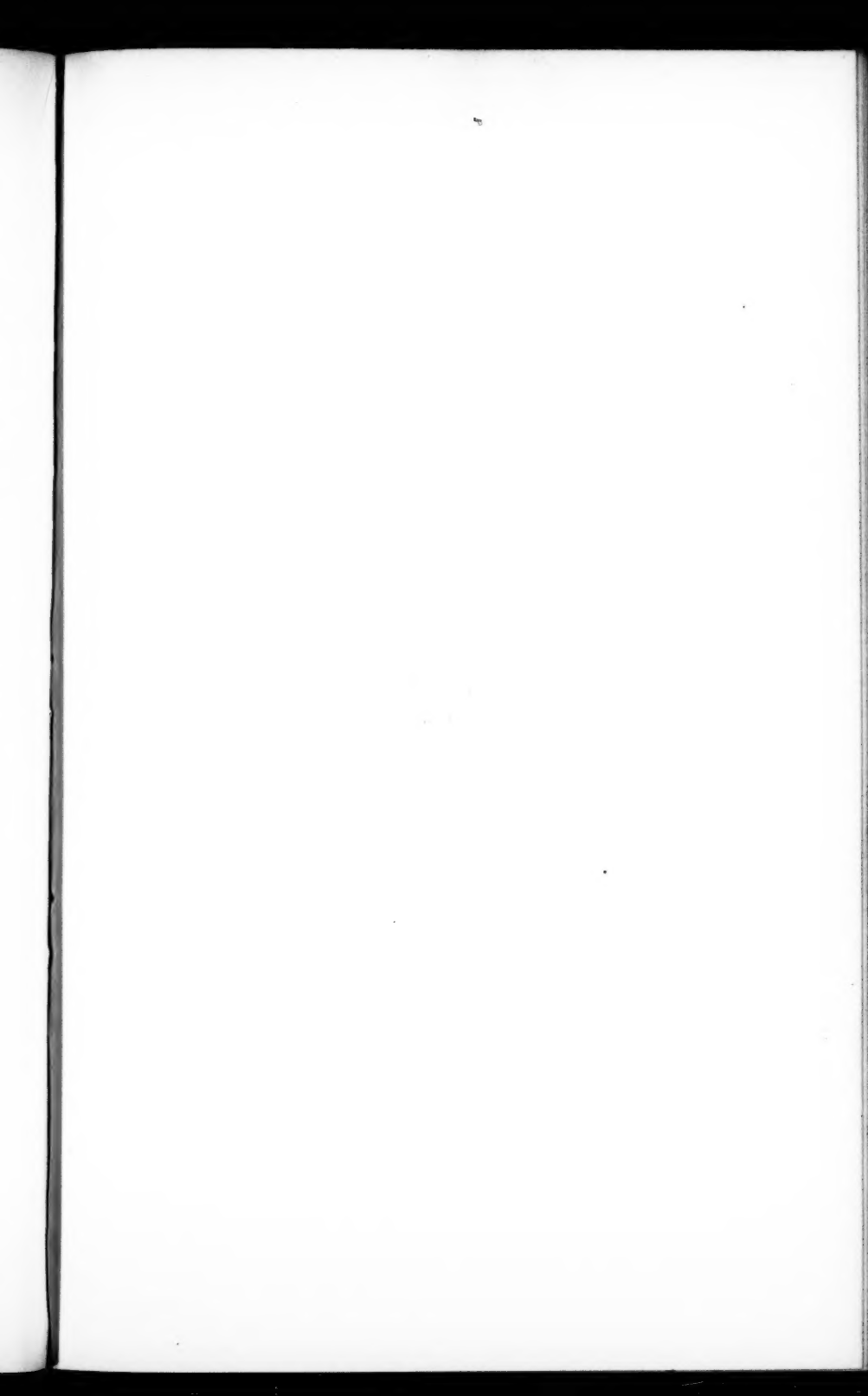
Oakland,	2d Cong. Church,	California, (Special)	\$2,000 00	
San Bernardino,	" " "	" (Special, \$825)	1,325 00	
Susanville,	1st " "	" "	500 00	
Sonoma,	" " "	" "	500 00	
			\$4,325 00	
Broughton, Cong. Church,		Illinois,	\$200 00	
Chenoa,	" " "	" "	300 00	
			500 00	
Afton,	Pilgrim Cong. Church,	Iowa, (Special, \$465)	\$765 00	
Anita,	" " "	" "	350 00	
Garden Prairie, 1st	" " "	" "	300 00	
Golden Prairie,	" " "	" "	300 00	
Humboldt,	" " "	" (Special)	50 00	
Waucoma,	1st " "	" "	200 00	
			1,965 00	
Ottawa, 1st Cong. Church,		Kansas, (Special, \$2,511)	2,961 00	
Abbot Village, Cong. Church,		Maine, (Special, \$1,855.94)	2,305 94	
			\$12,056 94	
Amount carried forward				\$12,056 94

<i>Amount brought forward</i>				\$12,056 94
Cannonsburgh, 1st Cong. Church,	Michigan,			\$200 00
Cedar Springs, " "	" "	(Special, \$522)		972 00
Chase, " "	" "	(Special)		41 80
Dorr Village, 1st " "	" "	(Special, \$37)		537 00
Farwell, " "	" "	(Special, \$406)		856 00
Stanton, " "	" "			450 00
				<hr/> 3,056 80
Brainard, Cong. Church,	Minnesota,	(Special)		3,500 00
York, 1st Cong. Church,	Nebraska,			400 00
Rensselaer Falls, Cong. Church,	New York,			\$500 00
Sand Bank, " "	" "	(Special, \$146)		646 00
				<hr/> 1,146 00
Lorain, 1st Cong. Church,	Ohio,	(Special)		190 85
Knoxville, Cong. Church,	Pennsylvania,			500 00
Angelica, Cong. Church,	Wisconsin,	(Special, \$206)		306 00
Total amount paid to twenty-seven churches				<hr/> \$21,156 59
Paid in aid of Pastors' Libraries				(Special, \$1,111.15) \$1,471 99
Paid for Salaries of Officers and Clerks				\$8,131 00
" " Rent and heating Offices, New York and Boston				921 00
" " Sundry Office Expenses				21 76
" " Travelling Expenses of Secretaries				186 12
" " Anniversary Expenses in New York and Boston				33 47
" " Annual Reports, Circulars, and Advertising				161 70
" " One page in "Home Missionary," one year				200 00
" " Postage, Telegrams, Stationery, and Express				110 75
" " Legal Fees				8 50
" " Life Members' Certificates				2 30
				<hr/> \$9,771 60
Total Disbursements for the year,				\$32,400 18
Balance in Treasury May 1, 1877				568 91
				<hr/> \$32,969 09

Examined and found correct.

THOS. W. WHITTEMORE, Auditor.

NEW YORK, May 10, 1877.





W. A. Stearns.

